

The Expositor

The Minister's Trade Journal

The Blessed Curse

REV. F. W. BOREHAM

I

A strange thing happened when the world was very young—so the North American Indians say. The great gods made men, but found them disappointing. The world lacked poetry and romance. So they made women. And when men saw the women whom the gods had made, they forsook their fields and their flocks and abandoned themselves to limitless love-making. The forests were simply alive with happy couples sauntering hand in hand, transported by the rapture of this novel and exquisite experience. Life became one endless honeymoon. The crops in the neglected fields grew rank and went to ruin. The flocks and herds became the defenseless prey of the lynx and the wolf. Then the gods felt very sorry for the happy lovers in the woods. And they took counsel and asked each other how they could save these amorous men and maidens from the starvation that must surely overtake them if the fields failed and the flocks perished. And the gods determined to curse the forest for men's sake. So they created the mosquito and gave him the woods for his habitation. And the lovers lingered there no longer! Each man took his bride back to the fields that he had forsaken, and built for her a home. And in tilling the soil and tending the flocks each couple found its truest happiness and prosperity.

II

It was on the last day of my sojourn among the lakes that this quaint fragment of Iroquois mythology came back to me. I was perched on a grassy knoll near the waterside—the virgin bush behind me, the shining lake spread out before. My only companions were the birds. A flock of parrots was flying noisily to and fro away to my right; a pair of laughing jackasses was making merry on a bough almost directly above me; a tall grey crane was stalking sedately among the drift wood on the shore; a score of wild swans flew in V-shape formation overhead; whilst a rocky island less than a hundred yards away was white with pelicans. After drinking it all in for awhile, I drew from my pocket a book. It was Rex Beach's "Ne'er-Do-Well." The plot is a suggestive one. Kirk Anthony, the ne'er-do-well,

is the son of a millionaire. In a drunken frolic his companions take him, in a state of intoxication, and place him on a ship just sailing for Panama. On arrival, he climbs a hilltop and gazes upon a spectacle that takes away his breath and electrifies his being. He sees an innumerable army of men shattering the spine of a continent and uniting the two great oceans of the world. He looks up and down the huge valley, and, like so many ants, he sees men swarming in myriads everywhere. By means of the most weird, fantastic and prodigious devices of skilful engineers, he sees them shovelling away mountains as though they were molehills. Gigantic towers speed hither and thither on shining tracks of steel. Gaunt arms reach down as though from the clouds, seize in their iron grasp ponderous masses of unbroken rock and bear them away as though they were but pebbles. The wonder of the scene captivates Kirk's imagination.

"Say," he exclaims, "but this is great! It must be fine to be doing something worth-while!"

He cannot shake off the impression. He thinks of it all day and dreams of it all night. And at last, seeking out the men who have it in their power to employ him, he offers to do anything, however humble, if only he may have a part in so titanic an enterprise.

And Rex Beach shows how, by throwing himself into his work, the ne'er-do-well became one of the princeliest of men.

It was this that brought to my mind the legend of the interrupted honeymoons. And it was this that explained to me why it was that, welcome and delightful as had been the holiday, I was enjoying the prospect of a return to work on the morrow.

III

And, now that I am once more in the thick of things, it seems to me that this old Indian myth contains a flash of real spiritual insight. There is something very like it in the Creation story with which the Bible opens; and there is something very like it in the Resurrection story with which the Bible closes. To the Creation first! "And unto Adam God said: Cursed be the ground for thy sake." "*For thy sake!*" In the Indian legend it was out of pity for the thoughtless lovers that

the gods sent the mosquitoes. Unto men they said: "Cursed be the forest for *thy sake*; flies and mosquitoes shall it bring forth to thee!" And surely, in the Bible record, it was out of pity and tenderness toward men that God said: "Cursed be the ground for *thy sake*; thorns and thistles shall it bring forth to thee!"

For *thy sake*! mark you. "I have learned," says Michael Fairless, in *The Roadmender*, I have learned to understand dimly the truth of these three great paradoxes—the Voice of Silence, the Companionship of Solitude, and the *Blessing of a Curse*. That is it, exactly. The blessing of a curse. Mercies often masquerade.

The story from the other end of the Bible is the story of Mary Magdalene. It is one of the sweetest idylls in our Christian literature. Mary stood amidst the lilies and the angels—representatives of the glory of two worlds—and wept! "*Jesus saith unto her: Why weepest thou? . . . Go to my brethren and say unto them, I ascend unto My Father and your Father, and to my God and your God.*" And Mary left the lilies and the angels—and the weeping. She lost her misery in finding a mission. More often than we fancy it is toil that dries our tears.

To these stories it would be easy to add a sheaf of others. How was Dante comforted when Beatrice died? He lost himself in his work. How were Charles and Mary Lamb comforted during those awful days in which life's blackest cloud hung gloomily over them? Those who have read their books know. And who can forget that scene under the great baobab tree in the heart of Africa when David Livingstone laid the body of his wife to rest. His journal becomes a broken-hearted moan, a pitiful sob. For the first time in his life he says that he would be content to die. But see! "For such comfort as could be obtained in these dark days he turned again to his work!" So says his biographer. And see what he himself says: "The sweat of one's brow," he writes, "is no longer a curse; it proves a tonic." As the great pathfinder pressed his way, with aching heart, among the perilous jungles and pestilential swamps of his great Dark Continent, he never ceased to give thanks for the comfort that his life-work constantly administered to him.

IV

Mrs. Gummidge—as every reader of *David Copperfield* knows full well—was a "lone, lorn creetur." She said so herself, and nobody ought to know better. Indeed, she said so some tens of thousands of times, so there could be no reasonable doubt in the mind of any sane man on that particular subject—so absorbing, if not absolutely fascinating, to Mrs. Gummidge. "My troubles has made me contrary," she moaned, "I had better go into the workhouse and die. I am a lone, lorn creetur," and had much better not make myself contrary here.

Such was Mrs. Gummidge! The years passed, but they brought no improvement either in the old lady herself or in her dark surroundings.

Indeed, they brought at last a blinding, staggering calamity when all the lights in Peggotty's

little cottage on Yarmouth Beach seemed to be suddenly and cruelly blown out.

Mr. Peggotty was about to start off in his long sad search for his darling but prodigal daughter—"little Em'ly." "You'll be a solitary woman here, I'm afeerd," said Mr. Peggotty.

"No, no, Dan'l!" she returned—and such words from Mrs. Gummidge seemed like the blithe song of the nightingale suddenly breaking forth from the throat of a raven;—"I shan't be that. Don't you mind me! I shall have enough to do to keep a home for you agin you come back, Dan'l!"

And David Copperfield—that is to say, Charles Dickens—bursts into wondering admiration at the sudden and extraordinary transformation.

"What a change in Mrs. Gummidge in a little time! She was another woman. She was so devoted, she had such a quick perception of what it would be well to say, and what it would be well to leave unsaid; she was so forgetful of herself, and so regardless of the sorrow about her, that I held her in a sort of veneration. The work she did that day! And, as to deploring her misfortunes, she appeared to have forgotten that she had ever had any. In short, I left her, when I went away at night, the prop and staff of Mr. Peggotty's affliction; and I could not meditate enough upon the lesson that I read in Mrs. Gummidge, and the new experience she unfolded to me."

Now, what was that wonderful lesson? It was simply this—the thorns and thistles that had been suddenly sprinkled in Mrs. Gummidge's life were sprinkled there for her sake! They gave her work to do, and in doing that work she was positively transfigured.

V

Is it any wonder, then, that the Indians spoke very tenderly of the gods who cursed the forest with mosquitoes? Did not these beneficent deities save those forefathers in that strange way from the horrors of starvation? Is it less suggestive or less beautiful that the ancient record runs: "And God said unto Adam: Cursed be the ground for *thy sake*—for *thy sake*!" And surely the splendours of the Apocalypse are enhanced rather than dimmed by the fact that such emphasis is laid upon the ceaseless services and busy activities of the radiant life within the veil.

That was the sublime revelation that broke upon the delighted soul of Arthur, in *Tom Brown's School-days*, in the course of his dreadful sickness. It was a grief to Arthur that he was so delicate and frail: he had never been able to run and climb and play and fight like other boys. And he was afraid that he would never be able to work like other men. Then came the fever; and Arthur went down into the Valley of the Shadow. In his delirium he saw a river.

"And on the other bank of the great river," he tells Tom Brown, "I saw men and women and children rising up pure and bright; and the tears

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My Young People Came

REV. ROY L. SMITH, D.D.

The religious problems of youth are not those of old age. The average prayer meeting does not interest them because it does not help them. It cannot help them if it does not consider their problems.

Religion is a matter of growth and very few young people have attained the spiritual maturity to enable them to enjoy the religious problems which are considered in the adult prayer meeting. Therefore the religious service which expects youth to be present must consider the problems that youth is wrestling with.

For a number of years Simpson Methodist Church, Minneapolis, has maintained a prayer meeting exclusively for young people. The interest seemed to be lagging a few months ago, we were not getting new young folk into our meetings and something had to be done. Therefore a series of special discussions were announced as follows:

"Margy and Her Boy Friend"

"What is a Good Time?"

"Youth and Money"

"Where Shall We Go Tonight?"

A series of questionnaires composed of simple questions were distributed throughout the High School and Young People's departments of the church school in the morning and to the Oxford and Epworth Leagues in the evening. The young people were asked to fill out the questionnaires without signing them, and return them or mail them to the church office. On Wednesday evenings the answers were read, and the pastor's discussion based upon the answers.

The interest was instantaneous and significant. Young people who failed to get questionnaires called at the church office for blanks and the mails were filled with their replies. A stream of young people appeared at the office at the close of the school period bringing in their answers.

A few frivolous replies were turned in the first week, but the courteous treatment given them by the leader and the scorn with which they were greeted by the young people of the audience eliminated them very quickly and after the first week the answers showed serious thought and honest study.

The attendance on the meetings grew with every session. The meeting room which seats one hundred and fifty was too small the first night and a larger auditorium had to be used. The attendance averaged well up toward two hundred. At the close of the series the meetings were continued on a slightly different basis and the attendance fell off only about twenty to twenty-five per cent.

No attempt was made to allow questions from the floor. The young people, in answering their questions, had expressed their opinions and there was no need of further discussion. All answers were read and it was discovered that a great deal of interest was aroused by the comments on the answers. The young people were

anxious to know whether the pastor approved or disapproved of their ideas. Then, too, they were able to compare their opinions with those of the others and not be compelled to express those opinions out in the open. Youth is timid about its own thinking, but it goes on thinking, and the man who can bring those thoughts to light will find them very helpful and encouraging.

The plan of the meeting was very simple. A brief song service, with one of the young men leading, was followed by a service of prayer. Usually about five or six were asked in advance to offer prayer. A scripture lesson, followed by some piece of special music, and then the reading of the answers. The adult prayer meeting held in another room at the same hour which prevented the meeting being filled with older people.

Every effort was made to treat the answer sympathetically. When a particularly wise answer was read it received the commendation of the leader. When a particularly foolish one was read the jeers of the crowd was enough. If the answer indicated careless thinking the error was pointed out as gently and kindly as possible. The leader was very careful never to allow himself to laugh at any answer except those which were so funny that all the crowd joined in.

This sympathetic, frank and courteous treatment of the answers resulted in a very large number of personal conferences later. The young folk discovered that they could talk their problems over without fear or shame. The number of those who came gratefully expressing their appreciation of the conferences convinced the writer that youth has been sincerely hungering for a sympathetic understanding.

The heart of youth, as exhibited by the answers is sound. They declared that their happiest hours were spent in their own homes, they repudiated many popular notions of youth's desires and preferences and declared their faith in higher ideals by overwhelming majorities. No pastor can read the honest answers of two hundred young people to the questions which follow and not feel greatly encouraged.

The four questionnaires used in the series included the following questions:

"Margy and Her Boy Friend"

For Boys

1. What do you admire most in a girl you like for a friend?
2. What are the worst faults in the girls you know?
3. Would you be interested in a girl who was not a necker?
4. What would you like to tell your girl friend if you dared?

For Girls

1. What do you admire most in your boy friend?
2. What are his worst faults?
3. Does a boy have to spend his money on you to hold your friendship?

4. What would you like to tell your boy friend if you dared?
5. Would you prefer that he did not smoke cigarettes?

"What is a Good Time?"

1. Does the amount of money we spend determine whether or not a good time is had?
2. Does it take a crowd to have a good time?
3. What kind of an evening do you prefer?
Entertainment?
One in which you learn something?
Athletics?
An evening of serious study?
An evening with father or mother at home?
An evening with father or mother at an entertainment?
4. What kind of amusements do you enjoy most?
List them in order of preference.
5. Do you see any dangers in any of them, and why?
6. What spoils a good time for you?

"Youth and Money"

For Boys

1. What do you think is a reasonable amount of spending money per week for a high school boy?
2. What is a reasonable amount for one through school?
3. What is a reasonable amount for a young man to spend in one evening if he is taking a girl out?
4. What is a reasonable amount to spend on entertainment per week?
5. Have you ever tried to figure out a budget of expenditures?
6. If so, please explain what per cent is used for what purposes?

For Girls

1. Can a young man win your friendship by spending money on you?
2. How much do you suppose it costs a young man to take you out for an evening?
3. What do you think is a reasonable amount of spending money per week for a high school girl?
4. What is a reasonable amount for entertainment per week?
5. Have you ever tried to figure out a budget of expenditures?
6. If so, please explain what per cent is used for what purposes?

"Where Shall We Go Tonight?"

1. What place in this city has shown you your happiest times this winter?
2. If you had your choice where would you rather go tomorrow night?
3. What do you think is a reasonable time for coming home?
4. How many evenings per week should young people have for social affairs?
5. What kind of amusements furnish you with your best times?
6. Would you prefer spending an evening at home or in some public place?
7. Would you prefer to spend an evening at Simpson or in some place down town?

8. What kind of a party at Simpson do you enjoy most?

9. What makes a party a success? A failure?

It will be seen from these questionnaires that some of the most fundamental interests of youth have been touched and after the answer has been given the preacher has his chance. Similar questionnaires relative to one's work, savings, chums, religious experience, etc., can be used with great profit. Our experience has shown it to be a most valuable approach to the religious life of youth.

At any rate, the young people came — almost two hundred of them every Wednesday night.

The Blessed Curse

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were wiped from their eyes; and they put on glory and strength; and all weariness and pain fell away. And they worked at some great work. They *all* worked. Each worked in a different way, but all at the same work. And I saw myself, Tom; and I was toiling at a piece of the same work. And then I woke up."

And so Arthur was comforted. It is good to know that, after sin and sorrow and sickness, and all the symptoms of the ancient curse, have been at last entirely eliminated, we shall still have left to us the taintless source from which we have been accustomed to draw our most invigorating and satisfying consolations. We shall still be able to work.

"And only the Master shall praise us, and only the Master shall blame;

And no one shall work for money, and no one shall work for fame;

But each for the joy of working, and each in his separate star,

Shall draw the Thing as he sees it, for the God of all things as they are!"

By that time we shall have learned the lesson that the mosquitoes were sent to teach. The highest felicity lies, not in everlasting lovelaking, but in everlasting labor — toil without tedium, and work without weariness.

NEW DAYS

These shall go:

The lust for things,
The pride of kings,
The hate that slays
The sun-lit days,
Desire to raise self
Above others.

These shall come:

The zeal for souls,
High deeds as goals,
Faith in the best,
Life a God-quest,
And love for all men —
Christ's brothers.

—T. C. Clark

Effective Churches

III — A COMMUNITY THAT WILLED TO HAVE CHURCH UNION

The United Church of Garrettsville, Ohio

REV. JOHN R. SCOTFORD

The Story of the United Church of Garrettsville shows how one community escaped from a state of ecclesiastical futility to one of ecclesiastical efficiency.

Garrettsville is an ordinary town of 1,200 people, with no perceptible growth in population. As there are other towns near at hand the tributary rural population is not large. Prior to 1916 there were four churches in Garrettsville — Baptist, Congregational, Disciple, and Methodist. The Congregational church had 155 members and paid a salary of \$1,000, and house. The Disciples had 90 members and paid \$800, without house. The Baptists had 50 members and with the aid of some home mission money paid \$800, and house. The Methodist church approximated the Congregational in strength. The churches had had good men in their pulpits, many of whom made a name for themselves in their later ministry. In Garrettsville they had been ineffective. With four ministers for 1,200 people there was not elbow room enough to permit any man to show what he had in him.

In the spring of 1916 it happened that the pulpits of the Baptist, Congregational, and Disciple churches were all vacant at the same time. None of the ministers had resigned "to make room for a united church;" each had left for reasons that seemed to him good. One afternoon three men, meeting on the street corner, became involved in a conversation concerning the churches. Each of the three chanced to represent one of the vacant churches. The talk lasted all afternoon, and a plan was evolved which each promised to take up with the official board of his church. The step proposed was exceedingly simple — that the three churches worship together during the summer of 1916. This proposition was readily accepted. As a sort of an afterthought it was decided to merge the Sunday Schools for the same period.

This temporary union proved popular. The people enjoyed having a sizable congregation, and the young people were delighted to be together in one school. In fact the young people declared that they would not return to the old type of organization.

Union services inevitably raised the question of a union church. Those who were guiding the movement did two things; they waited until public sentiment demanded action, and they called in representatives of the denominations involved. The aim was to avoid any impression of trying to put something over on the people. The denominational leaders brought words of encouragement. One of the secretaries put the matter in this fashion, "If you think that you are Christian enough to make some sort of union

work, go ahead and try it." Such a suggestion served as a challenge to the people.

A divergence of opinion developed as to the form of the union. Some of the people thought that the quickest way to cut the gordian knot of denominationalism was to disband the old organizations and form a union church. On the other hand there were a number of older folks who were proud of their life-long denominational loyalties. It seemed best to conserve these ties. The successful federation of Congregationalists and Disciples at the near-by town of Aurora gave them encouragement.

Some ingenious person hit upon a scheme which combined the virtues of both the federated and the union church. The old organizations were not disbanded. No one repudiated the past. But a new church was incorporated under the name of The United Church of Garrettsville. The three churches leased their properties to this new organization for a period of five years — thus giving to the union solidity and permanence. The membership of the three churches became the membership of the United church. The people as Baptists, Congregationalists, and Disciples leased their properties to themselves as members of the United Church.

While maintaining its connection with the three denominations through missionary contributions and through the attendance of the pastor at the local meetings of all three bodies, the tendency has been to stress the unity of the United church. The Congregational building — improved with a baptistry and enlarged by digging out the basement — has been used for all church activities. The Baptist building has been devoted to community activities, while the Disciples edifice has been at times rented. These surplus church buildings have been a liability rather than an asset to the United Church. At first the membership of the denominational units was kept separately, but at present there is but one roll of membership, with a notation after each name as to its denominational affiliation. In addition to those who are Baptist, Disciples or Congregationalists, there are a goodly number who simply belong to the United Church — giving the church four classes of membership. Originally the offices of the church were distributed denominationally, but after a few years such distinctions were disregarded. The policy in calling pastors has been to consider candidates from all denominations and to call the best man available. It happens that both of the pastors have been Congregationalists, but that fact apparently has disturbed no one. The first pastor, Warren W. Tuttle, was an enthusiast who talked church union morning, noon and night, selling the idea to the people. The present pastor, Payson L.

Curtis, has won the hearts of the young people and thus endeared himself to their elders.

The United Church of Garrettsville is now ten years old. With one exception it is the oldest federated church in Ohio. Through the years the three old organizations have been fused into one church and one people. Denominational lines are now no longer visible to the naked eye. The pastor reports that aside from the form of organization he cannot detect any difference between this church and others that he has served. Folks differ as they do in every church, but their differences do not run along the lines of their denominational antecedents.

What have been some of the gains of ten years of church unity?

The minister has gained greatly in public respect and in the opportunity for effective service. One indication of this is his financial compensation. Prior to 1916 the largest salary paid was \$1,000, and house. At first the United church paid \$1,800, and house, but this has been gradually increased until it is now \$2,500, and house. Formerly the ministers were regarded as a group of good, but rather useless men. The attitude of the community toward them was one of toleration mingled with thinly disguised pity. Today the minister, as the leader of an effective and substantial organization, enjoys the respect and honor of the community.

To "pass the buck" religiously has become increasingly difficult in Garrettsville. As in all towns, there were men who liked to stand on the street corner and proclaim, "When all the churches in the town unite, I'll join 'em"—the inference being that the speaker would become a leading worker and chief contributor as soon as the sin of schism was overcome. None of these gentlemen experienced immediate conversion upon the organization of the United Church of Garrettsville—but they have at least been compelled to hold their peace. The reduction of ecclesiastical overlapping has tended to fix religious responsibility, especially in regard to finances. The United church can secure pledges where the separate organizations would not have dared to ask for them. In regard to church membership the soft-pedaling of the denominational aspect has simplified the appeal. Instead of people considering whether they will unite with this denomination or that the question becomes simply "Shall I unite with the church?" On this basis, with a stationary population, the membership of the United Church has grown to 370 as against a combined membership of 295 before the union.

The Methodist church did not enter into the union, but elimination of the smaller churches and the prestige of the United Church have tended to give the Methodist church a better standing in the eyes of the community. The two churches appeal to different groups, but co-operate heartily in all public matters.

Reducing the number of churches from four to two has made possible an approach to the com-

munity and its problems which was previously impossible. Garrettsville is a great lodge town. With four churches, the lodges looked large and the churches small. That situation has now been reversed. On the positive side a community council has been organized which takes care of all matters of public concern, and for four years week-day religious instruction has been carried on in connection with the public school. The United Church has not sought to dominate public matters directly; rather has it sought to inspire its members to do their full duty as citizens.

What may the minister learn from the story of the United Church of Garrettsville?

The ministers who labored, apparently in vain, in the three component churches probably builded better than they knew. The subsequent union was possible because of the spirit of goodwill which they had created.

The laymen of the churches bore the immediate responsibility for the union. They willed that there should be one church, and there was one church. In promoting church union the layman enjoys a great advantage over the minister. He is not under suspicion of seeking his own advantage, and he is in a better position to deal with denominational authorities. The ultimate responsibility for church union rests upon him.

Every instance of successful church union works to the advantage of the minister, regardless of whether he participates therein or not. The more effective churches there are in the land, the higher the esteem in which the minister is held. Weak, struggling churches belittle our calling; strong, successful churches exalt it. The failure of any church hurts us all; the success of any church helps us all. Because it makes for effective churches and thereby lifts our calling, the union of small competing churches should have the loyal support of every minister.

GOD'S DREAMS

Dreams are they—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,
But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That the pride of dominion and power shall fail,
That the love of humanity shall prevail—
Dreams are they all,
But shall we despise them—
God's dreams!

—Thomas Curtis Clark.

Herod Antipas and Herodias Home Wreckers

PROFESSOR A. T. ROBERTSON, Litt.D.

The Gospels and Josephus give a vivid picture of two despicable characters in high life who serve as a warning to loose livers today. They are Herod Antipas and Herodias who represent the very worst elements of the time and yet who lived in the lime-light of political and social leadership.

Herod Antipas was the second son of Herod the Great and Malthace of Samaria, one of his ten wives. She was thus a Samaritan woman and only half-Jew at the most, while Herod the Great was an Idumaean. Josephus calls this Idumaean-Samaritan (only one-quarter Jew) Herod (*Antiquities*, XVIII. ii. 1) or Antipas (*Antiquities*, XVII. vii. 1). In the New Testament and in the coins he is simply termed "Herod." In the second of his father's wills he had been designated his sole successor, with the title of king, but in the last will he was to receive only Galilee and Perea with the title of tetrarch. In Mark 6:14f, and Matthew 14:9 he is called king in popular parlance. He contested this last will of Herod the Great, but Augustus sustained the will and Archelaus was given his chance in Judea (Josephus *Antiquities*, XVII. xi. 4). Herod Antipas ruled as tetrarch from B.C. 4 to A.D. 39. When Joseph heard in Egypt that Archelaus was to get Judea, he was afraid to go to Bethlehem to live and so went back to Nazareth where Jesus spent his youth (Matthew 2:22-3).

Most of the active ministry of Jesus was spent in Galilee or Perea under the rule of this man who did not see him till the end. He was a builder of cities like his father and made Tiberias his capital, which still exists. Decapolis, a Greek region of ten cities, came in between Galilee and Perea and yet Herod Antipas managed to govern both sections with some skill. He had been educated at Rome with Archelaus and Philip and was not a man of integrity of character. Jesus warned his disciples against "the leaven of Herod" (Mark 8:15), probably his political trickery. He likewise called him "that fox" (Luke 13:31) when the Pharisees showed unusual interest in Jesus then in Perea and informed him that Antipas was in no sense afraid of the time-server, "for it cannot be that a prophet perish out of Jerusalem."

His brother Herod Philip, son of Herod the Great, and Mariamne (daughter of Simon of Jerusalem, the high priest), lived in Rome with his wife Herodias, daughter of Aristobulus (son of Mariamne, granddaughter of Hyrcanus II) and so a Maccabee, and niece of her own husband. On one occasion when in Rome at his brother Philip's house Antipas seduced Herodias and persuaded her to leave her husband and to come to him. It was a case of infatuation on both sides, like the affinity excuses in modern life and novels. She agreed to leave Philip, though they had a daughter, Salome, on condition that Antipas get rid of his own wife, a daughter of Aretas, king of

the Nabataeans. When she heard that her husband, Antipas, had actually agreed to this dastardly proposal, she fled for refuge to her father, King Aretas, who waged war against him, A.D. 36, apparently nine years after her flight from Antipas. The severe defeat of Antipas by Aretas was interpreted by some to be a punishment by God for what he had done to John the Baptist (Josephus, *Antiquities*, XVIII. v. 2) as well as for his treatment of the daughter of Aretas. Vitellius, the Roman general, was under orders to go to the help of Antipas. The Romans did not like the pretensions of Aretas. But Vitellius had gone no further than Jerusalem when he heard of the death of the Emperor Tiberius (A.D. 37).

After the departure of his wife to her father, Aretas, somewhere about A.D. 25, Antipas married Herodias who had left her husband, Herod Philip, in Rome. It was as sorry a mess as anything that besmirches marriage today. Each divorced the husband or wife in order to marry. Antipas and Herodias were close kin, uncle and niece, an atrocious thing in itself from the Jewish standpoint. Women did sometimes divorce their husbands then as Salome, sister of Herod the Great, had done, and now as Herodias had done. But it was adultery in each case, as Mark 10:11 and 12 reports Jesus as saying, and in Matthew 5:32 and 19:9, remarriage of the innocent party is alone allowed. This flagrant conduct on the part of Herod Antipas and Herodias outraged the best Jewish public sentiment (Lev. 18:16; 20:21).

During the ministry of John the Baptist there was still indignant talk about it. It is possible that John was inveigled into Perea and into talk about this infamous marriage by the Pharisees who disliked him and who keenly resented his comparing them to broods of vipers (Matt. 3:7). They could easily draw him out by questions to take a stand on this marriage. But, however, the issue was raised, John did not hesitate to condemn it in unmeasured terms, reproving Antipas "for Herodias his brother's wife and for all the evil things which Herod had done" (Luke 3:19). It seems that John was actually brought into the presence of Herod Antipas and Herodias, "for John said unto Herod: 'It is not lawful for thee to have thy brother's wife.'" (Mark 6:18). At any rate "Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her" (Mark 6:17). This prison was at Machaerus, a powerful fortress, east of the Dead Sea (Josephus War, VII. vi). It is plain in the Gospels that both Antipas and Herodias had a private grudge against John for his plain words to them. It is refreshing to find a preacher of righteousness who is not afraid to expose immorality in high places at the risk of his own life. Josephus says that Herod "feared lest the great influence that John had over the people might put

it into his power and inclination to raise a rebellion" (*Antiquities*, XVIII. v. 2). But this is merely the public and political reason given by Josephus and in no way conflicts with the private anger cherished by him toward the brave prophet. Herod Antipas put John in prison and kept him in prison.

The real feeling of Herod toward John is a bit difficult to understand. Matthew 14:5 says that he wanted to put him to death, but feared the multitude who counted him as a prophet. But Mark (6:20) says that "Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed and he heard him gladly." By combining the two statements we see that Herod really knew that John was right and was deeply impressed by his discourses in the prison. He had however, spells of indignation against him for his plain and bold denunciation of Herod and himself, which he apparently kept up, though a prisoner. These moods of rage were largely due to the constant prodding of Herodias, who "set herself against him (literally, had it in for him); and desired to kill him, and she could not." Herodias was a desperate woman and was determined to get vengeance on this preacher who had denounced her.

Herod had an uneasy conscience, it is plain, but Herodias watched her chance which came on the birthday of Herod when he made a supper to his lords and leaders at Machaerus. Herodias let her daughter Salome come in to dance before these dignitaries, a regular oriental licentious dance, in order to get power over Antipas when he became tipsy from the wine. So pleased was Antipas with the girl's exhibition of herself, that he gave his oath to give her what she wished, even, to half of his kingdom. Probably Herodias expected this result and she was ready when Salome came out and said to her: "What shall I ask?" The answer was at hand, "The head of John the Baptist." "The king was exceeding sorry, but for the sake of his oaths, and of them that sat at meat, he would not reject her" (Mark 6:26). So the head of John the Baptist was brought into the feast to Herodias on a charger. The inference of the grewsome story (Mark 6:19-29; Matt. 14:6-12) is that Herodias gloated over her victim and Salome exulted in her sensual triumph, while Antipas in his muddled mind from drink and debauchery, sought to justify his brutality by respect for his oath in the presence of his guests. This was no road-house or bagnio, but the palace and fortress of the ruler of Galilee and Perea when his birthday feast was in progress. Wine, lewd dancing, murder. It is a modern combination and as old as human history. Herodias had sunk so low that she flung her own daughter into this drunken crowd to carry out her will against John the Baptist. The only noble picture here is that of John, who lost his head for his courage, but who towers still above them all. One thinks of Elijah before Ahab and Jezebel. Herodias was as relentless as Jezebel, but John did not run away, could not in fact.

It is plain that Herod Antipas was deeply grieved over this outcome when he recovered from his drunken spree. The third tour of Galilee by Jesus, when he sent the Apostles out by twos, created a tremendous sensation. Herod had never seen Jesus, but he had seen John and still saw him at night as the head on a charger came slipping towards him in the dark. So he said unto his servants about Jesus: "This is John the Baptist; he is risen from the dead; and therefore do these powers work in him" (Matt. 14:2). He asked the people what they made of it all and the answers perplexed him still more (Luke 9:7). Some said it was Elijah, others agreed with Herod that it was John the Baptist come to life. But Herod argued: "John I beheaded; but who is this about whom I hear such things?" (Luke 9:9). If he could only see him, but Jesus kept out of the way of this sly old "fox" who had had John beheaded. When he did see Jesus at his trial, Jesus kept absolute silence and wrought no miracles for his curiosity. Pilate had made friends by this courtesy, but he still had Jesus on his hands.

Both Herod Antipas and Herodias disappear from the New Testament story. Josephus (*Antiquities*, XVIII. vii. 2) gives the sad sequel which shows how powerful was the hold of Herodias on Antipas. When the young scapegrace, Herod Agrippa II, boon companion of Caius Caligula, the Emperor, won a crown, it was too much for Herodias. He had once been a mere beggar and unable to pay his spendthrift debts. So Herodias prodded Herod Antipas against his judgment to go to Rome and to beg of Caligula the title of King instead of Tetrarch. But young Agrippa took advantage of this opportunity to reveal to Caligula the military supplies collected by Herod Antipas as if against Caligula. The result was that Antipas lost A.D. 39 the tetrarchy of Galilee and Perea, which went to young Agrippa while Antipas was in banishment to Lyons in Gaul. Caligula excused Herodias, who was really the cause of it all, but she accompanied her husband and proudly took her medicine with what grace she could. One wastes no sympathy upon the fate of this couple of home-wreckers. The lurid light of their wicked lives flares up beside the steady flame of John the Baptist and of Jesus our Lord.

DESIRED AS A RUNNER

A soldier went over to the fields of France to serve as a runner. He ran all around, where the scorch of fire was blowing its withering breath, and he did not watch where the scorch of fire blew, but he ran at his orders. The father of that boy . . . brought me a picture, and handed me the picture. There were tear-drops on the picture, and I looked to see where they came from, and they came from his eyes. And he said: "That is the boy who was a runner in France, and now he is dead." And then he went on to say incidentally he was in repute and was desired as a runner because he could not lose his way.—Bishop W. A. Quayle.

Letters from a Preacher Father to his Preacher Son

REV. A. RITCHIE LOW

III. OWE NO MAN ANYTHING

Dear Howard:

Your good letter received. Glad to learn you are getting comfortably settled down in the old parsonage. I realize that getting a home together is something new to you, so that I am pleased to know that you are willing to receive a few tips from your old dad, who has been through the mill before you.

When you said that the wife was anxious that nothing other than the best sort of furniture should enter her home I thought of the days gone by when your mother and I started housekeeping and she reminded me of the very same thing. Newly married folks, especially the women, have a way of insisting on the best, and I hardly blame them. A woman who takes an interest in her home is made of the right stuff. If I understand anything, it augers well for the future.

But take a bit of advice from you old dad and go easy on this furniture business. Unless a man has ready cash he had better curtail his appetite for expensive furnishings, otherwise he is likely to become involved in financial difficulties. There was John Mack, one of the students at the seminary, you remember, that red-headed lad. Before he left his student pastorate he got going with one of the local girls. By and by they married. Like all young men, John wanted to give his bride the very best. He visited the local furniture dealer and picked out a few things. His idea was to buy just what he needed, but get the best. When the dealer remarked that the manse would take a great deal more furniture to furnish it than he had bought, John reminded him that he was just out of the seminary and didn't have very much ready cash.

The merchant went on to say that these little items need trouble him no longer, that he knew he was perfectly all right and that he could order whatever he wished and he would be glad to arrange easy payments. Now John was anxious to show his wife his better side, he longed to put his best foot forward and this being the case, how could he resist such an allurements? Well, he got the house chuck full of all kinds of household goods, more than was good for him, but that wasn't all.

He hadn't been in town a month before a dozen automobile salesmen decided that John should have a car. They each reminded him that their car was positively the best thing to be had on the market, good engine, nice upholstery and so on. At first he bravely met all attacks, but after canvassing his parish once or twice, he felt that it was too much for him without a car and that they knew a great deal more about it than he did. Accordingly, it was not surprising to learn that when one of those loquacious gentry known as an auto salesman renewed his well-planned attack,

John signed on the dotted line. He had a nice home and now he had acquired an upholstered auto, why shouldn't he be happy? He was for a little while. By and by his eyes were opened wide, heretofore you see, they had only been half open.

One day it dawned upon John that too great a part of his salary was spoken for before he had earned it. Payments became due at the most exasperating time and his salary got behind at the most inconvenient seasons. Here indeed is a bad combination. To make matters worse, his wife grew ill and required the attentions of a doctor. He was truly up against it. He had been caught napping.

Another thing that made John uneasy was the fact that the man who sold him the furniture attended his services. He was rich, but like many another rich church-goer, he was a skin flint. That didn't help matters any for John. Skinflints may not be able to enter the Kingdom of Heaven, but some have a way of making it hard for those who can. When you and John played as boys you recollect, he had no aptitude for mechanics. When he purchased the car he soon made the discovery that the passing of the years had not increased the use of his hands. Of what went on under the hood of his car he was of all men, most ignorant.

In speaking to me of the matter afterwards, he went on to say he was the local garage man's best customer. One thing I have got to say about John, that is he didn't take long to discover his mistake, he didn't repeat the installment process. "Sufficient unto the day was the evil thereof." I write you about this, Howard, for I do believe after some experience in the pastorate, that it is easier for a minister to get into debt than any other man in town.

His profession gives him a good standing, in business circles he is regarded as an excellent risk. Consequently he is besieged by men selling everything from encyclopedias to washing machines. Some ministers assume they have to buy just to be polite, they really don't know how to say "no" and mean it and stand by it.

Then again, preachers are not always worldly wise. While some may have that wisdom which cometh from above a great many lack that common sense which cometh from contact with their fellowmen here below. They are not practical-minded. Some can run a church, but not their own private affairs. Within the Church they are Generals giving instructions to those in the lesser ranks who carry out the plans. In private life it is in making practical decisions that many flounder.

Paul had something about this matter in one of his letters. Did he not write to the Romans "Owe no man anything?" Since you are now the budding graduate of a seminary, it would not

(Continued on page 1081)

A Three-Week Bible School

REV. JARVIS S. MORRIS

Motzstrasse 6, Berlin W. 30, Germany.

Dear Mr. Ramsey:

Following your suggestion of last summer, I am enclosing an article on our Bible School in Ringoes, New Jersey, mentioning chiefly the points that we found effective, and a composite picture of the four departments.

From my address, you have no doubt noticed that I have made a change. I came here last Fall to do some advanced study in Biblical Archaeology and found the American Church needing a pastor. They invited me to preach a few times, and then called me to be the pastor.

JARVIS S. MORRIS.

The harvests in central New Jersey were late last summer. Since the farmers need their children in harvest time, we attempted to start our daily Vacation Bible School in August to escape the harvest period. As public school was to start in early September, we decided that a three-week

Juniors. So there arose two ideas (as far as we knew, original) to meet the necessity. The first was what we called "The Story-exercise Drill." Calisthenics are more or less tiresome, even to adults, whereas children will go through every sort of contortion to play the game in which they



school would be more practical than a five-week one.

Our problem was, therefore, to put as much valuable instruction into the limited time as possible. The Faculty to the school was willing to cut the handcraft period to thirty minutes a day, but no smaller, because of the interest that it adds. The three-hour day was decided upon instead of the usual two and a half hour day.

Obviously, three hours of study with only thirty minutes of recreation in the form of handcraft would be rather difficult for children. The Kindergarten department could break the monotony of study with short periods of play, but play, it seemed, was not the most economical type of recreation, as far as time was concerned, for

are interested, without once thinking that the^y are being exercised.

It was conducted thus — Immediately after the Bible Study period the children were told to stand, each behind his chair, and to act with the teacher the story he would tell them. Then he told them some such story as this:

"It was in a city — a city with a volunteer fire department — where a long rope hung from the church bell to be pulled to give the fire alarm. In one corner of the town stood an old, two-storied frame house in which several families lived. One pretty day like this, a young man of the fire department saw smoke coming from under the eaves of this old house. He knew at

(Continued on page 1128)

Churches Gain 489,000 in Year

The Christian Herald's Annual Census of Religions in the United States

REV. H. K. CARROLL, L.L.D.

Dropping from Rolls of Absentee and Inactive Members Reduces Annual Gain — Number of Communicants Now is 47,550,902

We can not announce the results of our statistical report of the Churches for 1926 with the jubilant note of a year ago, but we can say that there is an advance and not a retreat. The net gains in communicants is 489,556, which means that all losses from death, withdrawal and exclusion have first been filled with new members, and nearly half a million remain to increase the strength and service of the various religious bodies.

It will be observed that the increase by denominational families, beginning with the Roman Catholic and related bodies, and also by separate Churches, show a downward tendency. Churches almost without exception, have been pruning their membership rolls by eliminating large numbers of absentees and of the inactive.

The losses of the Evangelical Churches from this source are real and extensive. Scarcely any escape the cutting off process as conducted by pastors and sessions, official boards and the like. One strong influence that appears to govern is the pressure of mounting apportionments for missionary, educational and other benevolent objects, and local church expenses. It costs something in these days to be a Christian, and absentees and inactive members are of no help either in finance or service. One illustration of the seriousness of this pruning process is afforded by the Disciples of Christ. In 1925 it reported a net increase of 90,493. For last year, with unusual evangelistic activity, all net gain is wiped out and a net decrease of nearly 5,000 is put in its place. It is sufficient to say that all the Churches are aroused over their losses and will doubtless take measures to reduce them.

The following lists show how the net gains and net losses are distributed, first, by groups, secondly, by single denominations.

Groups	Communicants	Gains
1. Catholic, Roman, Polish, Old.....	16,303,171	147,257
2. Methodists, 15 bodies ---	8,968,288	48,098
3. Baptists, 14 bodies -----	8,670,895	66,022
4. Presbyterians, 9 bodies ---	2,610,716	48,730
5. Lutherans, 20 bodies -----	2,588,279	42,152
6. Disciples of Christ, 2 bodies.....	1,754,512	(d)4,887
7. Eastern Orthodox, 9 bodies.....	751,880	22,250
8. Latter-Day Saints, 2 bodies.....	636,389	18,522
9. Reformed, 3 bodies -----	547,024	6,037
10. United Brethren in Christ, 2 bodies.....	410,631	(d)1,325
11. Brethren (Dunkards), 4 bodies.....	156,768	6,608

12. Adventists, 5 bodies.....	150,891	1,799
13. Friends, 4 bodies.....	115,452	(d)76
14. Mennonites, 12 bodies ---	90,310	4,671

There are no other groups having above 50,000 members.

Separate Denominations		
Denomination	Communicants	Gains
1. Roman Catholic.....(e)	16,193,171	146,257
2. Methodist Episcopal.....	4,545,866	29,060
3. Southern Baptist.....	3,707,523	65,918
4. National Baptist (Col.)..(a)	3,310,969	-----
5. Methodist Episcopal, South.....	2,538,311	4,199
6. Presbyterian U.S.A.	1,868,055	39,139
7. Disciples of Christ.....	1,436,575	(d)4,887
8. Northern Baptist.....(a)	1,374,688	-----
9. Protestant Episcopal....	1,173,679	8,768
10. Congregationalists.....	(f)918,029	16,369
11. United Lutheran.....	860,633	10,193
12. African Methodist Episcopal.....	721,034	23,005
13. Lutheran Synod of Missouri.....	638,115	9,420
14. Latter-Day Saints (Utah branch).....	558,463	22,804
15. African Methodist Episcopal Zion.....(a)	490,000	-----
16. Presbyterian in U. S. (Southern).....	462,177	5,084
17. United Brethren in Christ	393,733	1,578
18. Jewish Congregations.....(a)	357,135	-----
19. Reformed Church in U.S.	349,711	1,709
20. Evangelical Synod of N.A.....	332,667	27,047
21. Colored Methodist Episcopal.....	331,021	(d)10,980
22. Churches of Christ (Disciples).....(c)	317,937	-----
23. Norwegian Lutheran....	289,232	1
24. Greek (Hellenic) Orthodox.....	270,000	14,000
25. Lutheran Augustana Synod.....	220,272	4,567
26. Evangelical Church.....	208,171	5,179
27. Russian Orthodox.....(a)	200,000	-----

There are no other bodies that have as many as 200,000 members.

(a) Returns for 1925; (c) Census of 1916; (d) Decrease; (e) Computed on the basis of 85 per cent of population as communicants; (f) Estimate.

* * *

The number of ministers for 1926 is 216,167, indicating a loss of 647.

The increase in the seven years from 1920 to 1926 inclusive has been 22,469, or on the average 3,210, which may be regarded as a very favorable average.

The number of churches in 1926 was 236,131, an increase of 181. In the previous year there was a decrease of 828, a remarkable difference. But this

item has shown great variations for years. There was an apparent loss of churches in 1922 of 1,616 and a loss in 1924 of 12. Adding the losses together in the last seven years, they amount to a total of 2,476. There are various causes which might account for so large a loss:

1. Unification of a number of Lutheran bodies, with consequent merging of subordinate synods and consolidation of congregations.

2. Merging of weak congregations in rural sections of the same denominations and of different bodies; abandonment of small and weak churches in cities and towns and villages. The tendency of population to the cities has been strong and leaves large church buildings in the farming sections with few to continue their use. Larger and more costly edifices are appearing in the cities, sometimes drawing in smaller congregations. On the whole, the fact of fewer buildings is not an unhealthful sign.

It will be observed that in this list six bodies, aggregating more than 6,000,000, make no report for 1926, and several of them make no attempt to gather statistics every year. Many other denominations leave it to the United States Census Office to ascertain and publish their statistics decennially.

The annual gains of all the denominations for the last seven years, from 1920 to 1926 inclusive, are as follows:

1920	754,654
1921	1,013,296
1922	784,292
1923	690,992
1924	621,630
1925	984,846
1926	489,556

The largest gain was 1,013,296 in 1921, the smallest 489,556 in 1926, the average per year 762,752.

SUMMARY OF DENOMINATIONAL GAINS AND LOSSES

Denominations	Summary in 1926			Gains for 1926		
	Ministers	Churches	Communicants	Min.	Chs.	Com.
Adventists (5 bodies)	1,570	3,019	150,891	d16	8	1,799
Assemblies of God	1,270	1,074	62,042	115	165	11,656
Baptists (14 bodies)	52,584	62,103	8,670,895	d1,332	d390	66,022
Brethren (Dunkard) (4 bodies)	3,333	1,309	156,768	d691	d5	6,608
Brethren (Plymouth) (6 bodies) (c)		458	13,244			
Brethren (River) (3 bodies)	166	89	4,877	2	1	d142
Buddhist Japanese Temples (c)	34	12	5,639			
Catholic Apostolic (2 bodies) (c)	13	13	2,768			
Catholics (Eastern) (9 bodies)	681	675	751,880	30	25	22,250
Catholics (Western) (3 bodies)	24,712	17,494	16,303,471	218	d7	147,257
Christadelphians		79	4,061		1	73
Christian Church	1,017	1,016	114,136	d33	d36	d2,333
Christian Union	390	320	18,200	4	2	400
Church of Christ Scientist	4,576	2,288		752	376	
Churches of God and Saints of Christ (Colored)	101	94	3,311			
Church of God (Winebrenner)	452	488	29,011	3	4	527
Churches of God, General Assembly	923	666	21,076			
Churches of Living God (Colored) (2 bodies)	155	200	6,000	5		1,000
New Jerusalem Churches (2 bodies)	103	93	6,552	3	d2	23
Church of the Nazarene	2,501	1,548	63,823	d419	62	4,056
Communitic Societies (2 bodies)		13	1,784			
Congregationalists	5,510	5,636	(f)918,029			16,369
Disciples of Christ (2 bodies)	9,378	14,582	1,754,512	26	297	d4,887
Evangelical Church	1,977	2,143	208,171	28	67	5,179
Evangelistic Associations (15 bodies) (c)	444	207	13,933			
Evangelical Synod of N. America	1,167	1,324	832,667	d19	8	27,047
Free Christian Zion (Colored)	29	35	6,225			
Friends (4 bodies)	1,369	964	115,452	8	25	d76
Jewish Congregations (c)	721	1,901	357,135			
Latter-Day Saints (2 bodies)	10,403	1,683	636,389	533	59	18,522
Lutheran (20 bodies)	10,795	15,549	2,588,279	241	238	42,152
Scandinavian Evangelical (3 bodies)	626	477	43,258	43	2	500
Mennonites (12 bodies)	1,524	1,018	90,310	d60	23	4,671
Methodist (15 bodies)	44,408	62,559	8,968,288	d106	d743	48,098
Moravians (2 bodies)	157	172	29,119	1	10	1,315
Non-sectarian Bible Faith Churches	119	106	6,281	8		
Pilgrim Holiness	718	418	14,400	d108	51	2,038
Holiness	28	33	926			
Pentecostal Holiness	282	192	5,353			
Presbyterians (9 bodies)	14,438	15,504	2,610,716	4	d88	48,730
Protestant Episcopal	5,793	7,831	1,173,679	22	d2	8,768
Reformed (3 bodies)	2,421	2,724	547,024	31	9	6,037
Reformed Episcopal	70	68	8,622			
Salvation Army	4,614	1,655	77,689	149	136	3,273
American Rescue Workers	525	165	7,856	15	6	910
Schwenkfelders	7	6	1,589	1	d1	53
Social Brethren	21	22	1,800			
Spiritualists	600	690	75,000			
Temple Society	2	2	260			
Unitarians	482	368	58,713	6	d72	689
United Brethren (2 bodies)	2,225	3,558	410,631	6	d1	d1,325
Universalists	466	604	49,794	d109	d47	2,297
Independent Congregations	267	879	48,673			
Grand Total in 1926	216,167	236,131	47,550,902	d647	181	489,556
Grand Total in 1925	216,814	235,950	47,061,346	3,702	d828	984,846
(b) No late returns.						
(c) Census, 1916.						
(d) Decrease.						
(f) Estimate.						

Getting the Audience Ready

REV. ELDRIDGE B. HATCHER, D.D.

I have in mind the public "preliminary" service. There are three methods of reading the Scriptures in such services. One is to read verse by verse with comments sprinkled along the way. But this is not the most effective way. The Bible was not written to be treated in such fashion. If, in the verses, we have God speaking, then it is hardly fitting that he should be interrupted after each verse with statements from the speaker.

Happy the preacher who in opening his Bible for a public reading is able to read through to the end without comment or break of any kind.

"But what about the difficult verses which the audience will not understand?"

Yes, and what about the many portions of Scripture which can not be understood without understanding also the connection or setting of the passage? In most cases preachers today simply read their Scripture portion without comment or explanation. But most of it falls upon listless ears.

The third way, I think, is the best. Let the preacher clear away the rubbish and the mists about the passage before he begins his reading. If he has a chapter or a half chapter to read let him spend as much time in laying the track for his reading as he gives to the reading itself. Let him raise all manner of interrogation points in the minds of his audience regarding the passage. Let him arouse their curiosity and eagerness for him to begin his reading.

Suppose he is to read the 13th chapter of Genesis which gives the separation of Abraham and Lot. Shall he arise and plunge into the reading without indicating to his promiscuous, mind-roving audience when and where and why and how the scenes of the chapter came about? As he moves along down the chapter their minds will be cavorting about in every direction, while here and yonder a lone pilgrim may be seen trying to keep up with the reading.

But suppose he announces that he will read a story in which its two characters, Abraham and Lot, will be presented as types — Abraham as the type of the spiritual believer, and Lot as the type of the worldly believer. Let him in a sentence trace the history of the two men up to the beginning of the story. Let him inform his audience that a dispute arose leading to a separation — the dispute being between the herdsmen of the two men about land and cattle. Let him indicate the noble and grateful part that Lot ought to have played with his kind uncle. But alas, while Abraham put God above worldly things in his daily life, Lot put worldly things above God. Yet both were believers.

By this time the audience ought to be keen to hear the story and to watch every verse and word as unfolding the two characters as already suggested by the preacher.

People need preparation for viewing a masterpiece of any kind. Teachers who take their music pupils to hear Paderewski, take them through

a course of instruction many days beforehand to put them in the proper attitude of mind and soul to catch the real spirit and message of the great performer.

Shall travelers study guide books before visiting the famed city and shall the aspiring artist make previous preparation before going in to behold the great painting, and yet an audience be brought suddenly face to face with one of the masterpieces of the inspired word without any preparation?

No; let the Scripture as far as possible stand by itself when read. Let it be presented as a connected story, as a picture in itself, but let the preacher set the souls of his audience aglow with expectation as he begins to read.

Occasionally let the preacher make his entire preaching period a setting with a Bible passage as the diamond at the center. If he usually preaches half an hour, let him select a story and devote twenty minutes to the general framework of the story and ten minutes to its reading.

Suppose he decides upon the eleventh chapter of the Gospel of John which tells of the raising of Lazarus. That could be read in less than ten minutes. But if he prepares his audience properly he can not read it rapidly, for they will be eager to catch every word. At the same time he must read very distinctly, for some of the old people may miss an occasional word, and not one word can be spared.

How shall the preacher prepare his listeners? There is the challenge for his art. His audience must be like a family that has just heard that a most wonderful raising of a dead man has taken place. The dead man is well known to the family. They are familiar with his family, and with his town and the wonderful being who raised him from the dead. They have all manner of facts about the marvelous occurrence, except the occurrence itself. It is that which they are now hungry to hear about. A messenger dashes into their door and proceeds to tell them the wondrous story and they sit open-eyed and open-mouthed as he gives the facts.

Let the preacher create such an hearing for his Lazarus story.

Adrift on Time's returnless tide,
As waves that follow waves we glide.
God grant we leave upon the shore
Some waif of good it lacked before;
Some seed or flower or plant of worth,
Some added beauty to the earth;
Some larger hope, some thought to make
The sad world happier for its sake.

—J. G. Whittier.

Gets the Right of Way

The man who toots his own horn soon has everybody dodging when he approaches.—*Boston Transcript.*

EDITORIAL

OUR COVER CUT

*The Amasa Stone Memorial Chapel
Western Reserve "U"*

The Amasa Stone Memorial Chapel of Western Reserve University is said to be the finest example of Gothic architecture in America.

As Western Reserve University grows into a greater and greater institution, the debt of the city of Cleveland to the memory of Mr. Stone grows apace. It was at his advice and request and with his monetary help that Western Reserve was moved from Hudson, Ohio, twenty-three miles south of Cleveland, to its present campus in the heart of the city. The men's college of liberal arts and sciences of the University is named "Adelbert College," in memory of his son, Adelbert Stone.

"FUNDAMENTALLY WE ARE DECENT"

The article starts, "We are in for another wave of puritanical reform and richly it has been earned. Not in two hundred years have those who sought profits in pandering to the worst instincts of human nature gone to such extremes of indecency. Books, the yellow press, the theater, moving pictures, not to mention fly-by-night-clubs, have entered into a competition of dirt." I thought I had found another trumpeter announcing again from his self-made pinnacle, "The world has gone to the devil, and its peoples." But I was to be happily disappointed, for the next line read, "Fundamentally we are decent and woe to the man who persists in acting as though the contrary were true."

Fundamentally we are decent, a point of which we often lose sight, because of the evil smelling clouds rising all about us, which reduce visibility and at times obscure it entirely. We permit ourselves to be blinded by the haze about us. But blind or not let's not lose sight of the fact that "fundamentally we are decent." For every dirty sheet I can find a dozen clean. For every vicious book, I will produce hundreds not so. For every low grade moron you and I can thank the Creator for countless whose moral and spiritual standards are far above those catered to by the vender of salacious wares. It is only a matter of weeks since a prominent paper indicated its understanding of this prime fact, "Fundamentally we are decent." We say the press caters to human scavenger beetles. Possibly there may be some ground for that belief, but when a metropolitan daily gives prominent space to a thorough apology to its readers for printing an article of questionable content, it would appear that after all, the editor of that newspaper knows that "fundamentally we are decent" and to edit its sheet on any other basis is the most certain and direct route into oblivion.

I have an idea that when the article continues, "and woe to the man who persists in acting as though the contrary were true," it had in mind the author in his many fields and all others who slink through life pouring forth the rot of a sub-normal mind in the hope that fundamentally we are indecent. They are the great offenders, that is true, but how about the fellow who backs them up and exclaims in tones of hollow horror, "The

world has gone to the dogs! Fundamentally we are indecent." You know there is an old saying, attributable, as I recall to a man of reputed wisdom, that a man is just about what he thinks in his heart. If we think everyone is indecent, fundamentally, so far as we are concerned, everyone is indecent. Of course the solution of world problems carries more weight than that of mere thoughts of men, but an increased exercise of thought would carry us far on the way the majority of people prefer to travel, for "fundamentally we are decent." We resent being classified and dealt with as though the opposite were true. Stress man's inherent decency from your housetop and this modern idea of universal indecency will write its own doom.—JmR

AND STILL GROWING

The Expositor has just completed another fiscal year, and with it another annual audit. Each year has seen a steady growth in the appreciation you have evidenced in your reception of the minister's magazine. The audit shows *The Expositor* to have passed through a banner year and while we here, who bend every effort to make it acceptable to you, are human enough to pride ourselves on the growth and development of the magazine, we are at all times mindful of the fact that this progress and growth is largely due to the loyal and generous support which you have contributed. *The Expositor* has taken on new life and vitality. Those of you who have read it from year to year have not withheld your thousands upon thousands of volunteered letters of appreciation, for you have seen and realized that the journal has become more than ever the Minister's Magazine. The grade has been long, nor have we reached the summit. Each issue yet ahead will show ever greater serviceability, for our program of strengthening *The Expositor* is endless. The coming year will add greatly to the momentum already gained. Thousands of new readers will join *The Expositor* family. As a directory of manufacturers and dealers in materials and equipment for parish building and activities, it will continue to be without equal. Together, from the reader and the advertiser activities and interest there is gradually evolving a journal commanding the esteem and good will of every minister who reads it and all business men who deal in church goods. Thus, the joy that has come to us with the success of the year just ended is passed on to you to share with us. We express our appreciation to you who have made possible the uninterrupted publication of this unique magazine, limited in circulation to ministers. Our interest is not one of establishing a business; that has been done. The program before us is solely that of preparing for the Christian ministry a publication, freighted monthly with suggestive and inspirational material for every day use and help in planning the progressive program of the Christian Church.—JmR

COMMENCEMENT ADDRESSES

There seems a great dearth of original thoughts or phrases to use in conveying to the young people who are ready to leave our schools the fact that much is expected of them because they have had the privilege of attending school for a longer period of time than others less fortunate.

A traveler who was known to be passionately fond of roses remarked, upon returning to his home in the East after an extended sojourn in southern California, "Glad to be where there are no roses, saw too many of them too much of the time. The bare trees and brown bushes look good to me now." So it is with the young people emerging from our schools, they have the opportunity which they take as a matter of course, they hear about their opportunities from the instructors and every speaker who is inflicted upon them, for so many years that they have schooled themselves to "think of something interesting" while the speaker is wasting his breath talking about the "wonderful age you are living in."

Pastors who are honored with an invitation to give commencement addresses do well to bear in mind that these young people have lived in no other age, that they adapt themselves readily to each new scientific wonder that is placed before them, and that they do not look upon everything as wonderful. It requires experience in life to recognize the value of any special gift or opportunity, and our young friends must be given time and opportunity to learn these things for themselves. It is said that one good picture is worth more than 50,000 words. The speaker who can draw one worthy picture of a useful life when delivering his message, for these young people to carry away with them, will get a hearing and be esteemed for it. Those of us who cannot do that and must spend the precious time talking of "Opportunities" and "wonderful age" need not worry about the phrases we use, because we shall not be heard. The audience will be planning the next party, re-arranging the house, painting the car, or planning a new dress or a dinner. The speaker who can transport himself, mentally, to the age of the young people before him, will have something worthwhile to say to them. There are several good suggestions along this line following the Homiletic Department in this issue.—W.S.R.

Preachers and Preaching

STUDENT OR BUSINESS MAN

A man who has been in intimate contact with ministers and churches for more than a full generation asserts that the function of the ordinary minister has changed. He said recently: "Many of our ministers do not read or think as much as they ought to do. The people always used to speak of the pastor's study; now they almost invariably speak of the pastor's office." This altered designation is more significant than one might suppose. The entire organization and program of the local church would seem to have pivoted from a spiritual basis to a commercial basis, while matters of culture are entirely out of court. Instead of his hours of quiet consultation,

the pastor has his definite business appointments. The good-natured critic whom we are quoting, ended by saying: "Ministers are still obliged to read some books, and consult commentaries in order to prepare their sermons. But they lack the literary passion, the joy in learning, the zest for enrichment of the inner life. Who would dare in speaking of them as a class, to describe them as wide readers of the best literature, as broad and productive thinkers, as men of rich and varied culture?" This criticism may be severe, but it contains food for reflection.—*Watchman Ex.*

? ? ? ?

When an esteemed paper publishes an article, there is thereby invited criticism of both the good and bad points of that article. Of course not always is one moved to send in a rejoinder or a commendation or both. But the publishing of your neighbor's sermon preached from his public pulpit at St. Bartholomew's does arouse to give it praise and blame.

Bob has a wonderful style. St. Paul's Overbrook, so I am told, used to turn away crowds at every service when Robert preached. And his printed sermon before me is a real delight in its graceful and picturesque word-painting and smoothly turned phrases. I have never seen Robert, but I know he must be a man of fine winsomeness of character and manner.

But there are two points of adverse criticism I must make:

It seems to me, first, that the rector of St. Bartholomew's in his interpretation makes a gratuitous and forced assumption of the Master's "teasing" of the rich young man. He is almost out-Bartoning Bruce himself in the like. Moreover, Christ did *not* say here: "I am not God." Robert is creating theology. And how does he think that Christ rejected equality with any "fulness" of the Godhead? The rector is quibbling. Moreover, he is treading on very thin ice. He knows well what the Church teaches, in spite of any seemingly contrary proof-texts. And as for credal interpretation, Robert of St. Bartholomew's or of any St. Vitus-in-the-Vale is not privileged officially to feel or know differently from the obligation of his vow at his ordination to teach the faith "as this Church hath received the same." If he is ready to be released from that vow, that is quite another matter.

Secondly, I call attention to his very questionable familiarities with the Master. The reason for which may be found in his astonishing statement: "He leads us, *but not so very far ahead*. He belongs to the road." That is, apparently as do we in the same way. And then he goes on to talk about "Jesus." I heard Dr. Myers some years ago here at the Tremont Temple, Boston, talk equally familiarly about "Jesus." Dr. Myers was telling of the certainties of his own action in the Life after death: "The first thing I am going to do," he said, "is to go right up and shake hands with Jesus, and then hunt up Mrs. Myers." Apparently it did not occur to the reverend gentleman that "shaking hands" with "Jesus" may seem a bit presumptuous when the

time comes. I am sure that our Lord smiled indulgently and humorously, even as Robert suggests that He was wont to do, when He heard Dr. Myers' boast. The rich young man knelt. Bob suggests that he was foolish in so doing. Probably Dr. Myers is not now thinking of kneeling. I cannot exactly decide whether your neighbor would have knelt or not. But I did notice that he used our Lord's Name, quite familiarly, at least twenty-four times, in his short sermon. Perhaps he may justify it somehow as that he so reads it in the Gospels and the Epistles. But one may reply that whatever intimacy was felt by the Evangelists and by St. Paul and his brethren, and whatever were the literary conventionalities of that time, surely, we may not claim *like* share in such intimacy; and we know that our literary modes and manners are quite otherwise so far as affects our attitude toward our Divine Lord. We employ them to show and to declare the reverence and respect we inwardly possess toward the Deity. And we do kneel to our Lord, and address Him and speak of Him as our Lord and Master.

The rector of St. Bartholomew's could use at least our Lord's *title*. It is a bit humorous, not to say absurd, for a "Rev. A.B.C., D.D.," to feel so easy and *at home* with his Redeemer's intimate Name. But perhaps he thinks otherwise. One is reminded of the criticism of a church notice which itself read as follows:

"The First Blank Church
Rev. James Brown, D.D., Pastor
Sunday Service 10:30 A.M.
Sermon by Dr. Brown, 'Peter.' "

The critic wrote: "If the 'Rev. Dr. James Brown' wishes to preach about the eminent Apostle, why does not the 'Rev. Dr.' show proper courtesy and give to the early churchman his own full and proper title of 'St. Peter, the Apostle?'" If he really thinks it quite unnecessary, may we not suggest that the notice of the sermon read: "Peter, by James Brown," or perhaps shorter still, 'Pete, by Jim?'" So, I note, Bob uses St. Paul's name without the appropriate and privileged title.

Without further attention to Dr. Norwood's credal innuendoes (better, non-credal), may I write now at the close only that if my extraordinary use of his Christian name seems to him and to his friends flippant, how much more *vastly* more so does his own free and easy tossing of the Master's Name appear to me and to others! How does he indeed regard his relation to His Lord and God?—*John C. Poland, Jr., Emmanuel Parish, Braintree, Mass., in The Churchman.*

Who so neglects a thing that he suspects he ought to do because it seems to him too small a thing is deceiving himself; it is not too little, but too great for him.—*E. B. Pusey.*

In character, in manners, in style, in all things, the supreme excellence is simplicity.—*Longfellow.*

He who expects much is sometimes disappointed, but his gains far outweigh his losses.—*Methodist Protestant.*

Bulletin Board Slogans

Industry cannot flourish if labor languish.—*President Coolidge.*

The worst wildcat investment is to invest one's life in the service of the devil.

The best way to "get even" is to forget.

Be a builder of character in your own life and in the lives of others.

A pessimist is a person who is seasick during the entire voyage of life.—*Boston Transcript.*

The church is full of willing people. Some are willing to work, and others are willing to let them.

—*Record of Christian Work.*

"Man cannot outgrow the Bible till he outgrows his need of God."—*Evangelical Visitor.*

Christians have a definite, registered and sealed covenant with God; God never fails, and the Christian need not fail.

Happiness is a perfume that you cannot pour on others without getting a few drops on yourself.

Dig down deep enough into human nature and you will find some lovely thing.—*Baptist Bulletin, Terre Haute.*

People will not be better than the books they read.

If it is bad to peddle gossip, it is bad to receive it. Should all refuse to listen to gossip, none would ever be told.

Religion generally is driven on "low."

Long life is denied us; therefore let us do something to show that we have lived.

Translate your resolutions into definite deeds, or else you will forget them.

Hard luck and hard work are not on good terms.

"Enthusiasm is the head-light on the train of progress."

The man who pays an ounce of principle for a pound of popularity, gets badly cheated.—*T. Y. C.*

THE PREACHER

The preacher is the embodied conscience of his congregation.

All sermons are bread, but some have more crust than others.

Preaching without preparation is merely a form of deep breathing.

The preacher is an octophone, translating light rays into sound vibrations.

A preacher of all men should be at his best in his "roaring forties."

Some congregations are distant after the benediction, but close during the offering.

There are some in every congregation who merely receive the sermon and place it on file.

It is a great day for the church when both the congregation and the minister are "all there."

While most ministers will doubtless get to heaven, yet many will not remain two years without seeking another location.

As the minister looks out over his congregation, he loves to think that God is using him as a pen to write on lives.

If the preacher is not gifted, remember that you can bring a large torch to a small taper and carry away a great blaze.—*John A. Holmes, in The Christian Advocate.*

Methods of Church Work

The Month of June, 1927

Children's Day
Whitsunday
Baccalaureate Service
Commencement
The Month of Brides
Flag Day
Summer Camps
Daily Vacation Bible Schools
Vacations
Union Services

CHILDREN'S DAY

This day has come to have real significance in the program of many churches. Some pastors plan the program so that all members of the Sunday School may participate in the service, others select the kindergarten and primary division for a song and recital program. Several announcements have come designating Children's Day as Promotion Day for all classes of the Sunday School. A number of programs announce the chief part of the program as Pageants or Pantomimes, selected with consideration for the age of the members of classes who are to enact the parts.

Plans for the program are worked out weeks in advance. Announcement in the local papers, and the church bulletin require pictures or photographs, and the program requires special musical selections. Pastors who plan to have the Sunday Orchestra take part in the program will supervise the selection of suitable music, and attend rehearsals until they know the orchestra will do its part well.

Decoration of the church for the program may be assigned to the young people of the church, under the supervision of the regular committee or the pastor. Every member of the church should be given opportunity to do something toward supplying flowers or candles for decoration on Children's Day. Announcement of this may be made through the regular church bulletin, or special cards may be distributed to members by the Boy Scouts or the members of the Sunday School classes.

HOUR OF SERVICE

Pilgrim Congregational Church, St. Louis, Mo., devoted its entire morning hour of worship to the children's program, with special recognition of all promotions. Testaments and flowers were presented to the children who had a part in the service.

Our Little Minister, Joliet, Illinois, announces the service at 11:00 a.m., with the offering for the benefit of the church school. A pageant by mem-

bers of the primary department, "The Passerby and the Flowers," was the main feature of the program. The Sunday School Orchestra provided the music.

First Congregational Church, Toledo, Ohio, announces the service at 10:30, given over to the children of the church, with Infant Baptism as a special feature.

A number of programs announce the service at 2:30 in the afternoon. This hour gives more ample time for the children's recitals, and the program is always less formal than when planned at the time of the regular hour of worship.

One Community Church announces two short religious dramas, one in the afternoon for the younger children, and one at 7:15 in the evening for the senior department.

ANNOUNCING THE PROGRAM

Phillips Avenue Presbyterian Church, East Cleveland, made a special effort to collect photographs of children who had a part in the program for Children's Day, pasted all the photographs on a large card, and had an engraver make a composite whole to be used on the front of the printed program. Most parents have baby pictures of the members of the family, many of which can be used for carrying out such a plan.

At this time, when interest in Chinese and Indian Missions is so prevalent, we might add to the interest of the program by securing from our mission headquarters cuts of children from foreign lands for use.

It is well to select an interesting picture or cut subject for use in announcing the service in the local papers. The local photographer may be willing to donate a good subject from which a cut can be made. If you supply interesting reading material to go with the picture, your newspaper will bear the expense of having the cut made.

A photograph of one of your Sunday School classes will make a good illustration for the regular program.

DECORATIONS

An interesting plan for decorating the chancel and auditorium of the church for Children's Day was developed by the young people of an eastern church. A committee was appointed from among the group, with as many members as there are divisions in the Sunday School. Each member of the committee undertook to organize a class of the Sunday School to provide a part of the decoration. In case the gift was a floral piece made by a florist, the name of the class appeared on the piece, and the color scheme was selected by the

class. Where individual plants were decided upon, each plant had the class card on it, and all were placed in positions chosen by the committee. A temporary orchestra pit was formed by the use of palms and tall plants. The Sunday School teachers occupied seats with their classes, but each teacher's seat received special attention. Each class provided a corsage or single flower for the teacher of the class to wear during the service.

In small communities where there is no florist, the young people are capable of unearthing a surprising collection of plants and flowers for decoration by canvassing the town and members of the congregation. This means a great deal of work, but the interest will be developed as the work progresses. Every home that is asked to loan plants to the young people for use on this day will have its representative at the service. The boys will be delighted to bring in some wild cherry, plum, or other twigs, and many spring gardens will yield blue glads and tulips.

OFFERING FOR CHILDREN'S DAY

Rev. J. E. Tripp, of Attica, Ohio, designated the offering at the evening service, when the regular Children's program was given, as "The dollar offering." The plan was to have every person who placed an offering on the plate to make it a dollar to be used for mission work.

The pastor of the Plainfield Baptist Church, Providence, Rhode Island, urged every member of the church to place a new one dollar bill on the plate during the Children's Day service, the proceeds to be used for missions.

One program announces the proceeds of the offering at this service to be used in securing needed toys and clothing for children in a nearby orphanage. Each child is urged to bring 25 cents to help in this project. A special day is designated when all the children who have taken part in the offering will be urged to visit the orphanage and participate in games with the children who are inmates.

Another church requests each child to donate toward a fund which will be used in giving a party in the church parlors where orphans will be guests. Each orphan will be provided with a small gift as a token of remembrance of the occasion.

TRAINING CHILDREN TO DO FOR OTHERS

Flowers used in decorating the church for the Children's Day program, unless they specifically belong to someone, may be taken to shut-ins, particularly children and very old people, to orphanages, old people's homes, old soldiers, the hospitals.

The children, even the very little ones, should be given a part in this office. Children find much joy in doing things, and the training is excellent. The next special day program will find many more of your people ready to help provide flowers, as well as adding joy by taking them later to others who need cheer and loving greetings.

CHILDREN'S WEEK PROGRAM

Sunday—Special service in Adult Department. Special message at Evening Service.

Tuesday—City-wide meeting of Children's Division Workers.

Wednesday—Mass meeting of Temple parents in the interest of Childhood.

Dramatization by Junior and Primary Children "The Function of the Parent-Teacher's Association."

"Our Need of a Church Parent-Teachers' Association."

Friday—Children's Story Hours at the following churches: Lawrence M. E., St. Paul's Lutheran Wesley M. E., Central M. E., Salvation Army Union Mission, Boyde Memorial, Sixth St. M. E., St. Matthew's Parish House, Immanuel Baptist.

All Temple children should attend at their nearest center.—*The Baptist Temple, Charleston West Virginia.*

WHITSUNDAY, JUNE 5

Pastors are taking advantage of this church calendar day for interpreting the lesson from the Bible upon which this day is based. Since the young people of the church are the bearers of the torch of light and learning, it seems fitting that a large part of service should be devoted to them. This is an opportunity for impressing upon the younger generation the fact that no amount of secular learning and attainment is complete without the spiritual awakening that comes with knowledge of our obligations to God and our fellowmen.

BACCALAUREATE SERVICE

It has become customary for high schools and colleges to receive invitations from the various churches of the community to hold the Baccalaureate Service in the church auditoriums. The invitations should be addressed to the Superintendent or President of the school, and should be signed by the pastor of the church offering the invitation. The largest auditorium is frequently chosen, simply because it will accommodate the audience expected to attend the service. However, in many communities the honor rotates from one church to another. In case the Baptist church auditorium is chosen, representatives from the other denominations are chosen to assist in the program of service, one by offering the invocation, another by welcoming the graduation class, another by pronouncing the benediction, etc. Pastors should not feel that it is incumbent upon the school officials to ask every minister in the vicinity each year to assist in this program. In case our names are omitted from the list, let us be cheerful about it and ready to serve in any capacity that may be open to us. The cheerful pastor who always has a good word for those about him draws people to him, and as the graduating class usually has a voice in making a choice of auditorium and speakers for this occasion, it behooves us to be on the alert for any service we may render.

COMMENCEMENT

The wide-awake pastor makes use of every opportunity presented to make a memorable occasion of the local school commencement. Plans may be made for a supper party in the church.

parlors. Former graduates of the school may act as hostesses for this party. Decorations should be planned and worked out by the class to be entertained. A fluent talker, preferably a professional man of the church, should be chosen as toastmaster for the occasion, and various members of the class, as well as older persons in the community should be invited to add to the entertainment. This may be made a dress-up party, and heavy speeches should be avoided. Grace may well be offered before the meal, and the music may be dignified rather than all jazz.

Names of the members of the graduating class are printed on the weekly church programs by many pastors. The list may be secured from the school principal, and should be printed in full rather than just the names on our church role. The division of the class names is not well received by the members of the class, while all the members will cherish your programs if all the names appear.

One pastor reports an evening service planned by the young people of the church, in which the spirit of the graduating class was personified by a young man of 18 years of age. A history of the class was written out, which included all the outstanding events of several years prior to graduation especially competitive events in which members of the class took part. A chair and table was placed on the platform for the use of the young man who was to enact the history in pantomime as it was read by a young woman standing before the reading desk. Plenty of books were placed on the table, a football, tennis racket, basket ball, skates, banners of the school as well as banners of the schools with whom competitive events were staged, and finally a cap and gown and rolled parchment to represent the diploma. As the reader of the history mentions activities the young man will pick up the objects mentioned, and as the end is reached he will don the cap and gown, pick up the diploma and depart from the platform as the reader says, "and so we go forth into life to put into practice the things which you have taught us in the past years!" Lighting and music for such a program must be planned carefully, and will add much to its effectiveness.

THE MONTH OF BRIDES



Plymouth Congregational Church, Boston, announces "Bride's Night," June 13, when all the brides for the past three years who are members of the congregation are invited to attend as guests

of the church. The theme of the program is "June, the month of beginnings," new homes are founded and new careers are launched.

One pastor announces having married 370 couples in five years. In celebrating the "New Homes" evening, a candle was placed on the chancel railing for each couple he had married in the five years, each candle bearing the names of the couple, from the church records. When the guests depart from the church auditorium to the dining room, the candles are carried to the dining room and placed on the table. The candles were later taken home by the couples who were present as guests.

Several programs announce a special service for Brides, and all of the very aged women of the congregation are invited as special guests. Flowers are provided for the aged women by the Boy Scouts, and the husbands of the brides provide flowers for their wives. Solos are offered by members of the choir.

FLAG DAY



A Russian Boy's U. S. Flag Creed. Robert Lobser, of Cleveland, Ohio, aged 17, whose parents came from Latvia, Russia, is the first prize winner in an American Legion state contest for an "inspirational and vigorously patriotic" flag creed. His creed is now in the national competition in which the first prize is \$750. His creed follows:

"I believe that the Stars and Stripes symbolizes the noble aspirations and high resolutions of our great American democracy; that it is the banner of a nation which protects the sacred and inalienable right of man in his pursuits of life, liberty, and happiness, that it is the standard of a republic which upholds justice and faith among men, and peace and harmony among nations; that it is the insignia of a country which promotes education, peace and prosperity; that it is an emblem of a nation which dispels ignorance, religious prejudice and racial antipathy; that it is the symbol of our freedom, our unity and our power; the flag of a great and glorious yesterday; the promise of a greater and more glorious tomorrow."—*Presbyterian Banner*.

FLAG DAY SERVICE

Here is a program I used on Flag Day which was very effective. The Scouts marched into the

church with the three flags mentioned, as the Congregation was singing the first hymn. The service was in no way secular or materialistic, but rather gave an opportunity to emphasize the spiritual and ethical significance of our "standards."

Perhaps some other brother may get some suggestions from it. I submit it to you because it worked and was considered very impressive.

Yours in the service,
W. Deissler, Pastor, Congers, N. Y.

Program

Isa. 6:26

Numbers 1:52-2:3

Jeremiah 50:2

Hymn: "Lest We Forget"

Prayer

Hymn: "America"

Announcements

Offertory

Hymn: "Fling Wide the Banner"

Found in - "History of the Flag," by a Scout
Scout - "How to Hang the Flag," by a Scout

Handbook - Quotation from Woodrow Wilson's
- Address, read by Scout from
- Scout Handbook.

Bible Verses and Text

Sermon: Emphasis on the ideals woven into the flag fabric by the loyal devotion and sacrifices of our predecessors for righteousness, truth, and trust in God.

Three flags represented in church and dealt with similarly in the sermon: The "Stars and Stripes," "Boy Scout Flag," and the "Christian Flag."

"Star Spangled Banner"

Pledge of Allegiance.

"To the Colors," blown by Troop Bugler

Benediction

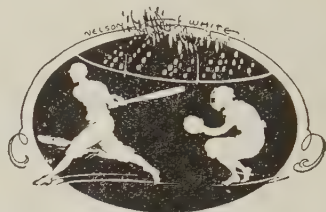
SUMMER CAMPS

Rev. A. H. Backus, Peru, Indiana, mailed to his parishioners an announcement of the June Communion Service, on the bottom of which he printed, "In His Name, drop as a thank offering at the Communion Altar a love gift for our Fresh Air Camp. 50 cents will insure *one golden day* to some child who perhaps has never had a vacation or seen a lake."

LEADERSHIP AND COST

Parents who are assured the summer camp will be directed by a strong, Christian leader, will encourage their boys and girls to attend. The leader should be named, and if not familiar to your members, it is well to give information about his former activities and any special training and experience that helps to fit him for this responsible place. A trained physical director is an asset to every camp. A well-equipped "First Aid" kit is absolutely necessary. The cost for maintaining the camp should be figured out, not estimated, and it should be ascertained how much the cost will be for one person for one day and by the week. A small margin for incidentals may well be added,

and the cost should be included in your advertising. A card reading that the cost for one week camp will be \$11.00 per person, and single meals 75 cents, will provide your people with definite knowledge as a basis for summer plans. Every feature of the camp life should find mention in advertising the plan. Use as many suitable pictures in printing the advertisement as you can find.



DAILY VACATION BIBLE SCHOOLS

School days are about over. Our young people will soon have much time on their hands. Parents, what are you going to do about it? Are you going to let your sons rove the streets and your girls hang around the drug stores? Are you going to furnish them a car in which to ride day and night? Are you going to just turn them loose to do and go as they please? If so, God pity you, and more especially, may the good Lord pity your children. Some boy, some girl, is going to find a start in the ways of the world during this summer right here in Panama City. Is that boy going to be your boy? Is that girl going to be your girl? The biggest business in Panama City is not in the building of banks, hotels, beach fronts, and the like, but it is in the building of fine young men and women for church and state, and this is the job of parents during vacation days. Keep our precious young folks under the influences that will develop in them the things that are worthwhile. Give them a good time, but do not let them go where the lion of temptation will master their ideals of purity and right living.—Rev. D. W. Haske, Panama City, Fla.

THE D. V. B. S.

These letters stand for an important adjunct in the religious education of our youth. The stand for Daily Vacation Bible School which is held shortly after the closing of the public school. Many such schools have been held and thousands of children have been given helpful instruction.

The following churches have voted to organize such a school: The Elizabeth Avenue Presbyterian, Elizabeth Avenue Baptist, St. Mary Magdalen Episcopal and Weequahic. The pastors of the churches are all very enthusiastic over the prospects of having such a school. The sessions will be held daily from 9 to 12 o'clock in the Elizabeth Avenue Baptist Church. An invitation is extended to all children without regard to the church or Sunday School connections, to come and join the school. Children between the ages of 9 and 13 are especially invited, but boys younger and older children are welcome. There will be no charge except for the material used in the hand work. Specially-trained teachers will

in charge and excellent work is assured. Due notice of the date of opening will be given later.—*Church Messenger.*

DAILY VACATION BIBLE SCHOOL MENTION

June 27th to July 15th

Remember, parents, to plan your vacation so the children will not have to miss our Daily Vacation Bible School. We are planning it to follow up immediately the closing of the public schools so that it will be over with by the middle of July. Will you not make every effort to co-operate with us in making our school a big success? Send your children the first morning, June 27th, at 9:00, and every school day for two and a half hours during the morning. No afternoon sessions. The course which we offer will be varied and full of interest. There will be Bible stories, memory work in the Shorter Catechism, hymn singing, games, dramatization, craft work. There will be two departments, the Primary, for the children from 5 to 8; and the Junior Department, for children from 8 to 15. We still are in need of more help in this school to assist the different leaders in their particular work. Won't you volunteer? By sending your children, you will be helping in a very specific way, even if you are not able to come and render any other help. The only charge is a registration fee of 25 cents per family to help in the purchase of materials.—*First Presbyterian Church, Jackson, Michigan.*

A PATTERN VACATION BIBLE SCHOOL

I started last year the first D. V. B. S. in our community.

The first thing necessary was to secure the consent of the parents, and an expression of their willingness to finance the school, and having the young folks attend on time. This last point was insisted upon. I found the people ready to give all necessary help. A careful survey showed that we would have 100 enrolled. These we divided into several classes, ages four to fourteen years, inclusive. The kindergarten included boys and girls in one class, but other departments had boys and girls separated. There were seven classes with 14 students each, all any one teacher should be expected to handle. Substitute teachers were provided, a secretary and treasurer, a principal and the pastor in charge.

We provided five text books recommended by the church boards, two of Stalker's *Life of Christ*, and one story outline book, from which alternate leaders, appointed from the teachers corps, prepared morning story talks to be given before the school. These served to give confidence to the students and variety to the work. Each teacher accepted her responsibility, without apology or excuse. The leader announced the singing, offered the opening prayer and told the morning story. Our teachers were girls, who, like the young men, could not well be spared from work at that time of the year, but they never failed to be there. Two of the young women had college training, one

was an experienced teacher, and all were high school graduates; one was an accomplished singer, but all could play and sing.

A typical day was as follows: Teachers on hand, books and other equipment in readiness; nine o'clock and the school was on; fifteen minutes song service, prayer, story told, short history of the flag with salute.

Then came one hour of actual Bible study, including memorizing of important scripture, familiarizing children with Bible characters and books, and methods of handling the Bible, rapidly, accurately and decently. Many children, having been given little training in handling books were given their first real lessons. They were also taught to come into the building quietly, reverently and to bow their heads, fold their hands and listen when prayer was offered.

After the study hour they were marched to the auditorium to the strains of some marching air, placing their books and papers into racks in an orderly manner. A small phonograph was then carried out in the yard where 20 minutes of setting up drill was given as exercise and pleasure. Then we improvised a "rag-time band" of instruments made of oatmeal cartons, cover lids, blocks of wood and horse shoes—the more the merrier—which were drummed, beat, clanged and triangled in time with many lively airs. Harmony was developed in this way, to the fun as well as instruction of the children.

A collection was taken each Friday, more to teach the children to give, than for any other reason, but the sums secured covered practically all the expense of a picnic at the close.

To any one contemplating a Vacation Bible School let me say it is no small chore. Many anxious minutes will be experienced, and hours, too. Little complications, momentous to the child mind, will have to be met; supervision, careful phrasing, of what they are expected to learn will of necessity have to be indulged if the effort pays. There must also be careful chaperonage at all time, that none get injured either mentally or physically. In our school we showed no partialities, so the school operated to cement teachers and students into more enduring friendships.

Sabbath evening following the close, the entire school put on a program before a full house, consisting of dramatized lessons, song demonstration, drill exercises, and recital of the lessons just as they were understood.—*Rev. Edward A. Wilson, Alexandria, Nebr., in The Presbyterian Advance.*

GOD'S CHILDREN LIVING TOGETHER

This book prepared by Carolyn Dudley for use in the Vacation Church School, and edited by Dr. John T. Faris, should be of great help to pastors and teachers. It is published by The Presbyterian Board, Philadelphia, and the cost is \$1.75 a copy. The book is divided into two parts, Teaching Material, and References, both practical and usable for the daily program.

VACATIONS

Many pastors announce slowing up of summer programs because so many folks are away on vacations. This is true in many communities. However, the folks who go *away* go somewhere and they should be encouraged to visit the churches of the communities where the vacations are spent.

Many people will accept a suggestion from the pastor concerning vacations which gives him the opportunity of being of personal service as well as security in the surroundings of his vacationists.

Reading matter for vacation days is an important item. Many mothers and fathers have



little time in other months of the year to do reading and studying, and will be glad to have names of books, or the books. One pastor in a southern city secures a number of copies of helpful books, good stories, and guides. The literature is placed on tables in the vestibule of the church, over which appears a large sign, "Vacation Reading." The local library and book stores will be glad to co-operate with you in such an enterprise.

In places where vacationists gather, there is every reason why the attendance at churches or open air services should increase during the summer months. In other communities, there are many available non-churchgoers who can be induced to attend services if the approach is tactful and convincing. Advertising the church should not be slackened during the summer months. Business houses put forth more strenuous efforts during slack seasons than busy seasons, and we may well learn a lesson from this fact.

BON VOYAGE!

Many of our people will be going on their vacations soon. We wish them one and all bon voyage. If you have a position in the church or Sunday School, arrange for a substitute before you leave so the work will not be handicapped while you are away. Go and have a good time! Come back as soon as you can. But don't forget Church and Sunday School while you are gone. Make it a point to go every Sunday. And when you get home, come right on back here and join with us in putting on the biggest program we have ever had.—*Church Chimes, Louisville, Ky.*

UNION SERVICES

The Valatie Presbyterian Church, Rev. Robert C. Hallock, D.D., Pastor.

Co-operating Churches: Dutch Reformed of Kinderhook; Methodist Episcopal of Kinderhook; St. Paul's Episcopal of Kinderhook; Methodist Episcopal of Niverville and Valatie; St. Luke's Lutheran of Valatie.—*From the Union Service Program.*

THE CHURCHES OF BRAWLEY

Brawley, Cal., has a rare spirit of co-operation among those of its people who in one way or another are trying to serve God. The twelve churches, Protestant, Roman Catholic, Jewish, Christian Science, co-operate in printing an alphabetical church directory, showing places and houses of worship of each. It is posted in twenty-one conspicuous places and headed, "The Churches of Brawley welcome you and extend a cordial invitation to the week-day and Sunday services." On a recent evening a largely attended dinner of laymen and ministers from all the churches was held, at which various proposals for the good of the city were acted upon and a church fellowship organization was initiated with the Rev. H. K. Holtzinger as president. Colored Baptists, Mexican Presbyterians, and Japanese Methodists sat at meat with their brethren from the synagogue, church and temple.—*Christian Advocate.*

For Your Church Bulletins

THE IDEAL CHURCH

I — The Church with a Vision of the World Task.

II — A Church with a Passion for the Achievement of the Task.

III — A Church with a Personnel Dedicated and Devoted to Christ.

IV — A Church with a Program Adequate to meet the Need of the Time.—*First Christian Church, Chattanooga.*

JUNE

March aint never nothin' new!—

Aprile's altogether too

Brash fer me! and May — I jes'

'Bominate its promises —

Little hints o' sunshine and

Green around the timber-land —

A few blossoms, and a few

Chip-birds, and a sprout or two —

Drap asleep, and it turn in

'Fore night and snows a'gin!—

But when June comes — Clear my th'roat

With wild honey!— Rench my hair

In the dew! and hold my coat!

Whoop out loud! and th'ow my hat!—

June wants me, and I'm to spare!

Spread them shadders anywhere,

I'll git down and waller there,

And blegged to you at that!— *Riley.*

A PURE FOOD ARGUMENT

Bishop William F. McDowell, Washington, D. C., when asked to give his opinion concerning the importance of the religious press, said:

"I suppose there would be no question at all about the value of pure household food in an American family. The singular thing is that many families are very careful about the food they eat and utterly reckless about the literature they read; careful about the food they supply their children and utterly reckless about the magazines, books and papers which get into their children's hands. The current revelations as to the literature on sale in the news-stands all over the country are appalling. If these revelations mean anything, they ought to mean a new appreciation of the importance of Christian literature, especially periodical literature. I do not see how our churches and families can possibly be at their best without it."—*Lutheran Standard*.

HEROISM

Some weeks ago, in the oil fields of Breckenridge, Texas, a premature flow of gas from a well blew out a twenty-quart nitro-glycerine torpedo that was being lowered into the well. A workman caught the torpedo and held it until fifty persons and two hundred quarts of explosives on a nearby wagon were moved to safety. He then dropped it back into the well and escaped. Certainly that man was as much a hero as the man who charges against the guns of an enemy. There are heroes all about us. In every field there are men who are ready to make the supreme sacrifice for their fellows in a time of emergency. Likewise there are many in the church who are ready to die for Christ. The Christian of today has not lost his courage; but Christ would rather have men live for him. How about it, friend, just what are you doing for Christ? Are you for him or against him?—*Rev. F. W. A. Bosch, Springfield, Ky.*

"SON INSURANCE"

That boy of yours is trying to walk in his father's footsteps. You want him honest, truthful and

fair. Where can he learn these virtues better than in the home and in the Sunday School?

"Why should I go to church or Sunday school while Dad plays golf or takes the auto out?" Many a youth has asked himself this.

Take Him to Church.

Lessons learned in youth will never leave him. Give him the best possible moral foundation. He will go to church most willingly if you go also.

If you are not tied to another congregation, the First Baptist church and Sunday School invite you to attend their services.—*Church Life, Tulsa, Okla.*

Whatever men may say concerning the church as an institution, we must never forget that it is an institution born of God. Its shortcomings are due to the fact that man is not perfect. For that matter, what other institution, of whatever name, in all this great universe, is perfect? Some men, with their critical faculties constantly on the alert, occasionally discover a defect, or what seems to be a defect, in some single church, and then mercilessly condemns the whole institution. When they discover hypocrisy or crooked living on the part of some individual church member, they condemn church membership as a whole, and belittle the influence of all religious teachings. This is dead wrong! Who would be so foolish as to condemn all flowers because a few are poisonous.

This salient fact should ever be borne in mind — the church of Jesus Christ is today the great balancing power between utter chaos and a world of order and safety. The Church is an absolute and indispensable factor in our modern civilization, and holds out more possibilities for good than any other institution. The best people in the world are its upholders, and the most successful men are proud to be among its believers, and faithfully worship at its altar.—*Editorial, The Em Bee Cee.*

Advertising the Church

Charles Stelzle, a minister who grew up in New York's East Side, now a prominent worker, says the church ought to advertise more.

He says:

The church must let a sorrowing world know that it offers comfort to the desolate; that it heals the broken-hearted; that it gives strength to the weak and the weary. I can advertise no greater facts than these, for herein it offers what the world craves most earnestly.—*Gospel Trumpet*.

IS YOUR CHURCH KNOWN?

The editor of Presbyterian Publicity stated recently that while attending the General Assembly at Baltimore last summer, he was told by two newspaper workers that a certain historic church in that city was closed and had been abandoned for want of worshippers. He found, as a matter of fact, that the church was running as usual, and he remarks rather pointedly that either

the newspaper people or the church people were not sufficiently alert — or both.

In view of these facts, which could be duplicated in the experience of various visitors to various cities, Dr. Clarke's remarks are very pointed and worthy of note by churches in every community which are all too ready to assume that their organization, life, and activity in the community are sufficiently known to those outside of their own circle. "It is up to the churches in every city," says Dr. Clarke, "to keep the whole town posted on their whereabouts and their activities." And he says further, "Every church ought to keep every one of its local newspapers alive to the fact that it is doing the Master's business at the old stand. No church can afford to sit back and depend on its pride in its antiquity to keep the modern generation following its light."—*Congregationalist*.

HOW TO STIMULATE INTEREST

We Protestant ministers are all the time complaining of the lack of interest in the Church, common, perhaps increasingly common, among our people. Not only do they seem not to love the Church as did our fathers and mothers, but they do not have the same enthusiasm for it, nor give it the same high and holy place in their thoughts. Why? Largely because they do not know the wonders it is working in the life of man and in the transformation of the nations. They read in the secular press what the great universities are doing, what governments are doing, what all sorts of societies are doing, what the American Legion is doing, what trades unions are doing, what a thousand institutions are doing, but they are not reading what the Church is doing, and it is doing more than all these things put together. Again and again men have come up after an address and said: Why do not the churches get behind this thing? Yet in every nation they are behind it with an imperial enthusiasm. The one way to create a burning and consecrated zeal for the Church of Christ is to let the people know what she is doing in the world. The one thing above all others which fills the pages of the best religious journals is just this record of the great things the Church is doing at home and abroad. Pastors if you want to hold and increase the interest of the people in the Church there is one way — see that your people read every week the miracles she is accomplishing.— *Frederick Lynch, D.D., in The Christian Century.*

NEWS OF THE CHURCH

Should the church advertise? Why not? Every worth-while commercial institution advertises and finds that it pays. It was reported recently in commercial circles that eighty per cent of the business failures of this last year were firms who did not believe in advertising. It is the opinion of the writer that the average church could be made fifty per cent stronger within two years' time with the right kind of advertising.

Some claim that church advertising is undignified and that it cheapens religion. That all depends on what kind of advertising is done. Cheap, poor, or ultra-sensational advertising is undignified, but why resort to that kind? Do not buy cheap printing merely because the church treasury is short of funds. If you cannot get your official board to include so much money a year for advertising, solicit funds from private individuals and from church and Sunday school organizations. Some time ago the writer had the happy privilege of interesting a business man, not a member of the writer's church, to subscribe ten dollars a month for a period of ten months for advertising purposes alone. He was to be informed every month just how the money was spent.

Should you attempt to approach a friend concerning a similar matter, be sure you know what you intend to do. Explain how you are going to advertise. To do this you must know your field. You must know something about the various

means of good advertising. Each field must be planned for differently. Do not be a mimic. Copy other men's plans and methods where conditions are similar.

If your church is downtown, or in a community close to the business district, newspaper advertising is your best form of publicity. Display advertising in newspapers as a rule is quite expensive, but it will reach more people in an intelligent way than any other method. Put your ad in as few words as possible and in the most appealing way. The ordinary free advertisement given to the churches by the papers is rarely ever read by any one except church people. Paid advertisements of the right sort will reach the outsider.

A community church will, as a rule, find house-to-house advertising the most economical and the most practical. Such advertising may be in the form of posters, leaflets, cards of various kinds and church papers. Every pastor ought to have, after he is on a charge at least six months, a large list of names of non-church-goers to whom he might send postcards, letters and other mailable material suitable for his purpose.

Most churches can use a bulletin board to advantage. You should have a board on the church to let the casual passerby know the name of your church, time of services, and name and address of the pastor. I have seen a number of large churches that did not even have the name of the church on them. Such negligence is almost unforgivable. What store would think of succeeding without a name?

In this day of much travel by auto, all country churches should be advertised by at least a permanent bulletin board. Country churches, however, have a very limited field for advertising and yet it has a field. Advertising by mail is the country pastor's best opportunity. He should mail, at least once a month, a card, letter, or circular to every home within a certain radius of his church.

If a church is so fortunate as to have a good printing press of its own, with someone in its membership competent to do good printing, its printing bill ought not be large, and it should keep unceasingly at the job. If you have among your acquaintances an advertiser or an ad-writer, gain from him all the advice you can. If as a pastor you do not feel competent to advertise, secure the service of someone who has a large knowledge of the advertising game.

Do not put more in your advertising than you will be able to deliver. Give the people something better than they expected to see and hear preach on live themes and be as original as possible.

Get as much in your daily papers about your church as you possibly can. Remember the paper wants news. As a rule they will print what you send them if it is live and up-to-date. Send in excerpts of your Sunday sermon not later than Saturday. Write it as you believe a newspaper reporter would write it. Most all the sermon excerpts from pastors' sermons printed in the Monday edition are sent in by the pastors several

days ahead. Very rarely does a reporter come to church to gather news. Put your most astounding statement in your first line. Make your contribution as short as you can. Write on one side of paper, double spacing your lines. Have large margins on both sides of your paper. Do not become angry if the editor does not print all you send in. He knows what he wants. A personal acquaintance with the editor helps some. However, the main thing is for your contribution to contain news written in an intelligent and commanding way.

If what you say or what you print does not get people to talk about you and your church, your advertising has failed. The longer you advertise in the right way, the less you will have to advertise with the printed page. Getting people to talk about your church will advertise it in a better way than anything else in all this wide world. The stimulant for church gossiping of a constructive kind is an advertising pastor and an advertising church.

It is so much better to preach to folks than to a lumber yard, so why not advertise?—Rev. E. T. Aldrich, in *The Religious Telescope*.

Evening Services

HAPPY SUNDAY EVENINGS

Following Easter is a rather discouraging time of year to begin a work. Most churches expect to see a decline in church attendance, which usually reaches low-ebb in the month of August. Bethel Church was no exception to this rule. But the reverse has been the case—the high tide of attendance for the months from April to August, inclusive, was attained in the month of August. The August attendance at the Sunday evening service was at least twice as great as it was during the month of April. What it will be during the coming fall and winter months I do not prophesy.

We began with the assumption that all people do not leave the city during the summer months. We assumed that business houses do not close their doors because the thermometer registers 90 degrees in the shade. We came to the conclusion that union services for the summer months neither indicated efficiency nor necessarily friendship between churches. We could be just as friendly and just as co-operative by maintaining our own service. We kept the doors open. We took the old order of evening service out in the back yard and buried it "face down," and placed rocks upon the grave. We were then ready for business.

One Sunday evening, the sermon topic was "Yardsticks" and a local real estate man furnished yardsticks free, so that we were able to present each person with one. The next Sunday we told ourselves the story of Christ by singing the various hymns beginning with his birth and closing with the Ascension. The following Sunday, a college student told us of his life among the Indians. Upon returning from summer conferences, our delegates related their experiences. We went to the local florist and told him we wanted to give away roses at the evening service, and he supplied them at a moderate price; our topic was roses, and every one received a rose. The next Sunday evening we put the quartet in the gallery, and the soloist in the study, and had them sing from those places, and the pastor talked about the "Wayfarer," which was soon to be played in the locality, and the "Pilgrimage Play," which was then being presented in Los Angeles. The following Sunday evening we dedicated an electric cross, which now adorns the

auditorium and which is lighted at certain times in the service when all other lights are low. One Sunday evening we told the story of "Becky Sharp," whom Thackeray presents in *Vanity Fair*. Another evening we observed civic night, to which service every organization in the city was invited. In addition to this we emphasize the social spirit. Following the evening service we retire to the social room, where we meet with each other to visit and to become better acquainted.

We have called advertising to our aid. By having the church bulletin printed on Thursday, it has been possible to mail the copies to members and friends of the church so that it reaches them on Saturday. We use the board in front of the church to good advantage. The street is 200 feet wide, but the sign is plainly read on the opposite side of the street, and we have noticed that nearly every one stops to read it. We use the newspapers. We announce the evening service twice during the week, as well as on Saturday, when we also insert a sixteen-inch ad in that issue at a moderate cost.

To be sure, it requires a great deal of work on the part of the pastor and others to keep this work in operation; but it is worthwhile when we see the ever increasing number attending the evening service.

People will go to church in the summer time as well as any other time, if we let them know that we have something good. If we think enough about it to talk about it, outsiders will do likewise. Newspaper reporters are beginning to ask us for news items—they know we always have a story of interest. In this town of 11,000 people they are talking about Bethel Church.—Rev. Gordon A. Riegler, in *The Congregationalist*.

COMPARATIVE RELIGIONS

The past six Sunday evenings we have been conducting a series of studies on "Comparative Religions" following, roughly, the model of Dr. Roy Smith. There were several original features incorporated, however, in connection with the tableaux which were quite effective and much more simple than the plan he outlined. Instead of having an elaborate stage we simply used the pulpit platform with portable screens for

background, suitably decorated each evening to represent some characteristic flower or shrub of the country we were presenting. Curtains were of course provided by the use of a wire hung at a convenient height, and the colored lights were improvised without a great deal of trouble. An ordinary light-socket was used for the connection. From this an extension cord led to a cluster of three switch-sockets concealed behind the choir-rail. Each socket controlled two bulbs of a separate color, so that I had two reds, two blues, and two greens in the set-up. These were alternated during the tableau to produce different color-effects. To make the arrangement still more simple the colored lights were mounted each on its independent movable wood block, with reflector attached, and were simply located on the floor of the pulpit platform in various patterns to supply the best focus of color. The results were astonishingly effective. In addition we had a flood-light placed in the front center of the circle of colored lights which was turned on at the climax of the tableau when the white cross was revealed. It remained focussed there for the remainder of the service, the sermon being preached by the pastor standing at one side of pulpit. The concentration of attention upon this unveiled cross was tremendously effective. Its purity and beauty contrasted greatly with the religious practices of the people who formed the themes of the different evenings.

We are now using one of the five different beautiful stained glass windows of our auditorium as the focus of attention each evening, the lights being turned off while an appropriate solo is sung to bring out the message of each picture. This is proving equally popular and helpful. The enclosed *welcome* shows that we used the picture, "Christ at the Door" at last evening's service. The appeal of the moment of darkness and the solo, "O Jesus, Thou art Standing," was terrific. — *Rev. Benj. F. Schwartz, Centerville, Iowa.*

A HYMNIC SERVICE

This service required an hour and ten minutes, and was well received. The theme was suggested by Hymns of Praise, No. 2, but greatly varied. The pastoral talk was brief and extemporaneous.

Order of Service

The Old Gospel in Jubilant Song

Organ Prelude — "Chanson Triste" — *Tschaikowsky*

Hymnic Call to Worship, No. 81 — "Praise Him! Praise Him!" — *Allen*

Responsive Scripture Reading — No. 294.

Hymnic Prayer — No. 232 — "Saviour,

More Than Life To Me" — *Doane*

Prayer — (Choral Response)

Alto Solo and Chorus — "Jesus, Lover of

of My Soul" — *Holbrook*

Offertory — "Nearer My God to Thee" — *Mason*

Prayer of Consecration.

Soprano Solo and Chorus — "His Eye is on

the Sparrow" — *Gabriel*

Hymnic Sermon: Text — John 3:16

(Concert)

I — "For God So Loved the World"

Pastor — Story of this love.

Chorus and Duet — "Out of the Ivory
Palaces" — *Barraclough*
II — "That He Gave His Only Begotten Son"
Pastor — Story of this gift — of a Saviour.
Chorus — "Joy to the World" — *Hande*
Pastor — Story of this gift of a king.
Hymnic Praise No. 271 — "We Praise Thee,
O God" — *Husband*
III — "That whosoever Believeth on Him Should
Not Perish"
Pastor — Story of that life and sacrifice.
Soprano Solo and Chorus — "Is It Nothing
to You?" — *Mood*
Hymnic Joy — No. 255 — "In the Cross
of Christ I Glory" — *Conkey*
IV — "But Have Eternal Life"
Pastor — Story of the promise.
Soprano Solo and Chorus — "Saved by
Grace" — *Stebbin*
Hymnic Rejoicing — No. 52 — "Ring the
Bells of Heaven" — *Roos*
Benediction — (Choral Amen)
Silent Worship
Organ Postlude — "March in G" — *Greenwald*
— *Rev. C. Pierie Warner, Pottstown, Pennsylvania*

Forum

St. Cloud, Minn.

Dear Expositor:

The May issue arrived this morning. I just had time to glance through it. It certainly looks rich. I would discontinue my daily paper before I would think of doing my ministerial work without *The Expositor*. — *Rev. D. C. Trapp.*

Huntington, Ind.

Dear Sirs:

I desire help in finding a good film stereopticon with a broad line of biblical, religious, travel and missionary pictures to rent from. I would be willing to buy a lot of the bible pictures for permanent use in the Sunday school, but I would want access to a collection much wider than that from which to rent.

Just received ad of the National Picture Service. They have just what I want — except that I am limited to the set which I buy and have no large library from which to rent.

Where can I get both of these services? I consider that only a reasonable requirement for one who invests the price which these dealers require. — *Chas. E. Brown.*

* * *

A complete list of American Film Distributors sent by direct mail. — *Ed.*

April, 1922

Gentlemen:

The Official Board of our Sunday school is looking into plans, furnishings, and costs of a new Sunday school building. In their behalf I am writing to you for any information which you may be able to furnish us along these lines. We will need a new building and full equipment inside.

The lot on which we wish to build, back of our

present church building, will accommodate a building 30 feet wide and 70 feet long, very nicely. We are undecided as to whether it will be two stories above ground, or one above and a basement. We desire to make accommodations for at least 150 Sunday school pupils and to have an assembly room for plays, suppers, etc., which will seat about 300.

Being a Sunday school of only 75 members at the present, we must build economically and yet for the future.

Anything in the way of plans, probable costs, etc., which you can furnish us will be thankfully received. Of course, by this request, we understand that there is as yet no financial obligations involved on our part.

Very truly yours,

W. R. Rings, Pastor.

* * *

This request was answered by mail. Architects and manufacturers will assist Rev. Rings in his plans.— *Ed.*

April 26, 1927

Dear Sir:

Our plans are being drawn for a new Church, Sunday School and Parish House, with gym, etc. We shall need furniture, organ, heating plant, and all other equipment. The cost of the building and furniture is estimated at \$75,000.

We shall be glad to receive literature from *Expositor* advertisers. If you can recommend someone for organizing the financial campaign we shall be glad to hear from you.

Yours faithfully,

T. Reighton Jones.

* * *

Manufacturers of equipment have been asked to send catalogues and prices, and architects have been notified regarding plans.— *Ed.*

Hints

BOOKS AND THE MINISTER

The National Association of Book Publishers, 25 West 33rd street, New York City, has issued a folder called "Books and the Churches," which will be sent to you on request.

OUTSIDE THE CHURCH DOOR

"What is the greeting at your church door?" is the title of a circular distributed by the Church Garden Clubs of the National Plant, Flower and Fruit Guild, 70 Fifth avenue, New York City. Many church grounds, now ugly and forbidding, could be transformed into attractive lawns at an astonishing low cost. At the same time members of the church would be working together in a worthy enterprise.

More than once the movement to beautify the church grounds has spread until an entire community has set about improving its appearance, so as to "live up to the church."

The Bureau of Architecture will mail upon receipt of ten cents a twenty-page illustrated booklet giving valuable information on grading, walks, materials, directions for planting, etc., with suggestions for organizing a church garden club.

Printed Church Supplies

Printed Stationery as low as 200 6x7 sheets and 100 envelopes for \$1.00.

Collection Envelopes, both the single and duplex system, and the best financial record keeping system on the market.

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We print and ship all weekly parish papers within 24 hours after receiving copy. 4 and 8-page monthly papers are usually shipped within 48 hours.

Samples and Particulars Free

THE NATIONAL RELIGIOUS PRESS
Grand Rapids, Mich.

Churches that have already formed church garden clubs or have given special attention to beautifying their grounds are urged to report to the bureau at 1701 Arch street, Philadelphia, or 740 Rush street, Chicago.— *Christian Advocate.*

STAMPS

T. W. Hayes, well-known Baptist, living at 514 Walnut street, Anaconda, Montana, is an enthusiastic stamp collector. He proposes an original method for raising part of the expenses of the Montana summer assembly. It is this: "Save all the cancelled postage stamps you can get hold of and send them to me and I will handle and dispose of them without cost to the convention. Rummage the attics, storerooms and trunks for old letters and send the envelopes to me just as you find them, as many stamps are worth more on the envelope than after they have been removed. Of course, every sending will help, but in order to make much headway we must have at least 1,000 pounds of these old stamps. So get busy at once. The older the stamps are, the more they are worth. But they must be clean and not torn."— *Baptist.*

STAINED GLASS

A handbook on the history of Stained Glass may be secured from The Jacoby Guild, St. Louis, and may be of interest to pastors who are now building or making plans for the future.

SUMMER SCHOOL

Announcement of the third annual session, DeVry Summer School of Visual Education, Chicago, is now ready. The director is A. P. Hollis, M.S., author of "Motion Pictures for Instruction" (Century Company), and the date is June 27 to July 1, 1927. Five days of intensive study of Visual Education problems may be of much value in your work next year. Tuition is free to teachers and ministers.

Pulpit and Pastoral Prayers

REV. W. C. POOLE, D.D.

CHILDREN'S DAY

O Thou who wast a child, be present today. Help us to remember how precious the little children are to Thee. May we see their value as Thou dost see it. May we learn from them lessons of love and trust and joy and gladness and growth.

Teach us that we may teach them the truths Thou wouldst have them learn. Help us, that we may live lives that will be good examples for them. May they be able to safely follow in our footsteps. May they learn from us lessons of courage and duty and zeal.

Help the great cause of Education everywhere. Bless the colleges and common schools. Bless the Universities and the night schools. Bless the day schools and the church schools. May Thy truth make men free.

O God of wisdom, make us wise. Keep us from follies that wreck life and soul. May we find the wisdom that is in Thee. Bless the thousands who graduate from schools at this commencement season of the year. May their knowledge be perfected with a perfect knowledge of Thee as their personal Saviour. Amen.

Dear Jesus, we are thine. We love Thee because Thou hast loved us. Guide us and keep us every day in playing and working. Help us to learn our lessons. Walk very close beside us. May we please Thee in all we do. Bless our Sunday School and teacher and church. Amen.

COMMENCEMENT

Our Father, because our hearts are Thine, there is peace within them, and a great light shines from our eyes. This is the day our Lord has made for us when we as parents and friends of these young men and young women may renew our youth and joy in their happiness.

Our Father, we rejoice in the strength and guidance which has kept these young friends steadfast in their purpose to prepare themselves for service and leadership, and we pray that Thou wilt continue to watch over them as they go forth into the various walks of life.

Their great happiness today is not dimmed by knowledge of the problems which lie before them, before their parents, before all men, but experience in the days to come will cause them to have need of Thee and Thy promise of comfort. We pray Thee keep Thy protecting arm about them, because they are very dear to us. We have accepted them into our homes as a gift from Thee, have given them food, shelter, and counsel as taught us by Christ Jesus. Through Thy gracious teachings of love and obedience, they have endeared them-

selves to us, so their every act, their triumphs and their sorrows are as our own, and we appeal to Thee to sustain them at all times, for Jesus' sake. Amen.— W.

CLASS NIGHT

Our Father, we in this joyful gathering here tonight are Thy children, though we may often seem unworthy of this relationship. We have tried to learn the truths of Thy teachings, and we try to practice what Thou in Thy goodness hast caused us to learn. We know of countless blessings which Thou hast bestowed upon us, and we pray that we may be kept humble in our minds and hearts, so that we may enrich our days by the spirit of gracious thanksgiving for Thy guidance in all efforts. We do not ask that we be shielded from all trials, from all hardships, because we know it is only through experience and suffering that men reach their full stature, but we pray with sincere and earnest hearts that Thou wilt remain with us, so that we may grow in Thy service. Amen.— W.

PRAYER FOR GUIDANCE

Gracious Father, at the threshold of a larger life, we come to Thee. We ask that Thy hand be extended to us, and that we may be given grace to follow Thy leadership, that we may receive day by day strength to carry out according to Thy teachings the tasks that are given us. Cause us to chose day by day the paths in which Thou wouldst have Thy children walk. We may not always see the danger ahead of us, we may in our blindness cast a vote for the unworthy side, we may at times forget the need of reliance upon a higher wisdom, but we pray that Thou who lovest all men will guide our hands and hearts to do those things which will help to bring Thy kingdom nearer. Amen.— W.

A PRAYER ON A SUMMER DAY

O God of the Summer days, help us to make each day Thy day. Thou hast made the world full of Thy glory and beauty, to help us understand how full heaven must be. Thy handwork is everywhere. Thou hast touched the sea and land and sky with beauty. On the darkest clouds Thou has placed Thy bow of promise. The glory of Thy love crowns all.

If we forget Thee, Thou dost not forget us. If we grow restless and impatient, Thy patience seems never exhausted. Thou art closest when we need thee most. Help us not to stray from Thee on these summer days. Help us not to grow indifferent. Help us to go nowhere without Thee. May we find our pleasures in Thee. If called, like Daniel to

live in Babylon, help us like Daniel, to take Thee with us and pray as aforetime. May each day find us walking nearer Thee.

Help us to grow for Thee and in Thee. As we see the flowers grow around us in beauty and purity, so may we grow — each day — for Thee and others. As the great trees lift their branches to Thee like pleading arms, and grasp the earth with their great roots, so may we reach up to Thee and hold on to men. May we carry others with us to Thee in church and service and work. Wherever we go, may men know that we are Thine. May they see us reflecting Thee.

Help us to make our pleasures and recreations, such, that Thou canst bless them. By seashore and mountain help us to lift men to Thee. Help us walk with Thee and carry others with us. When the summer is over and the harvest is past, may we not cry "we are not yet saved," but may we come rejoicing, bringing our sheaves with us. As the glories of summer pass into the glories of autumn, may we be better and purer and stronger, and richer in love, and closer to Thee because of these glorious summer days, for the Sake of Thy Son who walked in Galilee in the summer days. Amen.

FAMILY PRAYERS

Our Father in Heaven, we thank Thee we can meet each other in this family circle. We thank Thee that we can look up to Thee; and Thou has given us the privilege of calling Thee Father. We thank Thee for Thy love that makes glad this home.

May we find in Jesus Thy Son, our true elder brother and Saviour, our teacher and guide and shepherd and pilot. May His presence keep us from sin and go with us in green pastures. May our lives be such that He will be glad to own us anytime and anywhere.

May His presence not only go with us, but go with this community and our church and our nation. Forgive us if we sin. Help us to go and sin no more. Lead us gently by Thy hand. Teach us to pray. Give us the power of prayer. Make us conscious of Thy presence every moment. May each day find Jesus living in us more completely as we live in Him, till we shall meet Him face to face to spend eternity with Him. We ask it for His sake. Amen.

WHEN DEATH COMES

O Thou who didst stand at the tomb of Lazarus and weep, we are glad that we can come to Thee and know Thou dost care. We need not tell Thee anything. Thou knowest all things. Thou knowest that we love Thee. Help us to listen to Thy voice. Help us to hear it very plainly. Help us to remember that morning follows the night. There could have been no glorious resurrection for Thee without Gethsemane, and Calvary and Joseph's Sepulchre. We cannot see the fulness of Thy glory till we have put on immortality. Help us to trust and not be afraid. Help us to wait for Thy time. Help us to follow where Thou dost lead. May we gladly go all the way with Thee. Amen.

IN THE WORK SHOP AT NOON HOUR

Thou Son of the Carpenter, we come to Thee. Thou canst understand us better than we can understand ourselves. Thou canst understand our work better than we understand it. It means much to the world. Help us to make our work Thy work and Thy work our work, that we may go hand in hand with Thee. Be nearest when it is hardest. Make us quick to think Thy thoughts. May Thy strength make us strong. As the elder brother in our brotherhood, lead us and help us to follow Thee. Help us to place others before self. May Thy interests be first. May Thy saving power be shown in our lives every day. Amen.

CHOIR PRACTICE

Thou Author of Christian Praise, we thank Thee for the gift of song. May we use it for Thy glory alone. May we keep our hearts and minds and souls in tune with Thy heart and mind and soul. May there be perfect harmony. Help us to practice on Earth for Heaven's Choir. Give us the spirit of prayer and praise in every song we sing. May we keep in time with Thee, in tune with Thee, and in Spirit with Thee, till we join the Chorus of heaven. Amen.

A MAN'S PRAYER

Lord, teach me that sixty minutes make an hour, sixteen ounces one pound, and one hundred cents a dollar. Help me, Lord, so to live that I can lie down at night with a clear conscience, without a gun under my pillow and unhaunted by the faces of those to whom I have brought pain. Help me, Lord, that I may earn every Dollar on the square and that, in earning them, I may do unto others as I would have them do unto me. Deafen me to the jingle of tainted money and to the rustle of unholy skirts. Blind me to the faults of the other fellow, and reveal to me my own. Guide me, Lord, through the day so that each night when I look across the table at my wife, who has been a blessing to me, I will have nothing to conceal; keep me young enough to laugh with little children and sympathetic enough to be considerate of old age. And when comes the day of darkened shades and the smell of flowers, the tread of footsteps in the front yard, make the ceremony short and the epitaph simple — "Here Lies a Man." — *Author Unknown.*

A YOUNG MAN'S PRAYER

God make me a man —
Give me the strength to stand for right
When other folks have left the fight.
Give me the courage of the man
Who knows that if he wills he can.
Teach me to see in every face
The good, the kind, and not the base.
Make me sincere in word and deed,
Blot out from me all sham and greed.
Help me to guard my troubled soul
By constant, active, self-control.
Clean up my thoughts, my speech, my play,
And keep me pure from day to day.
O make of me a man!

— *Harlan G. Metcalf in Association Men.*

Gold-Mining in the Scriptures

The Expositor's "Expositions"

REV. R. C. HALLOCK, D.D.

THE GREAT DISCOURSE OF JESUS AS GIVEN IN THE GREEK NEW TESTAMENT

A good many years ago Anson D. F. Randolph, revered friend, eagerly showed me a book he was just printing, called *The Great Discourse*. It consisted of the entire body of recorded words of Jesus, arranged as one consecutive discourse, and in chronological order of utterance.

Mr. Randolph thought the idea of the book wonderfully fine; and it was. But that book is long out of print; the firm of Randolph & Co. long extinct. Yet the words of the Great Discourse abide! The writer of these paragraphs cherishes a strong desire to present a study of the original Greek of that entire Great Discourse of Jesus Christ, with homiletic comments. The method will be neither dogmatic nor polemic, but purely interpretative.

A large undertaking, but one that will richly pay.

1. The Earliest Preludings. Luke 2:49.

Ti hoti ezehteite me? Ouk ehdeite hoti en tois tou Patros mou dei einai? "As to what, that ye sought me? Knew ye not that in the . . . of my Father it needs me to be?" To this literal may be added a freer translation: "Why did you go about hunting me? Didn't you know that I should inevitably be found where my Father's interests center?"

Here is the true prelude to Christ's Great Discourse, the key note of the whole. And in it three rich sermons are visibly imbedded.

(1) A sermon on God-consciousness in Childhood.

Wordsworth's great Ode on Intimations of Immortality from Memories of Childhood is a classic, matchless in its sphere, which "marks the flood tide of the poetic sentiment in the 18th Century." In this Ode the poet pictures heaven in closest contact with the new-born babe; still near, also, to the unspoiled spirit of "the growing boy;" but when manhood loses "the vision splendid," and the soul bends under the self-inflicted weight of "earthly freight" and deadening custom, then God-consciousness fades out, heaven draws far off from the "clay-laden" spirit.

This superb poem of Wordsworth will give the vivid introduction to the theme, God-consciousness in Childhood; but the boy Jesus, at twelve years of age fully conscious of God's reality, and spiritual relations with himself, is the consummate evidence and argument for the theme. And no ordinary theme is this! It is crowded with poetry, idealism, aspiration, and the divinest truths for young lives. It carries a great message to

Christian parents concerning the cherishing of a culture of God-consciousness in the souls of their children. And it appeals to the manhood of Jesus to disprove the need of losing the hope of life, the glory of God-consciousness, as ye go on.

(2) A sermon on the Logical Supremacy of Things of God.

Not that they are actually supreme in the lives of Christians; but that logically they need to be. The most illogical thing any man can do is to relegate spiritual things to secondary place in his life.

When Joseph and the mother of Jesus, after hunting in vain all over Jerusalem, at last find the Boy in the temple, Mary with gentle sadness rebukes him. But his utterly unexpected answer, so simple, yet so searching, is overwhelming: "You have been anxiously hunting me? Why? Where would you have expected me to be? Why did you not come straight to the home of spiritual and divine things? Ought you not to have known that there is where you would inevitably find me?" What could they answer? Had they understood, they would have known that by spiritual necessity of his nature, here would he be! Their long hunt amongst lower things was a reflection upon him and a revelation of their own unspirituality.

But what shall we say of men today? "Shall we first the kingdom of God," before and above all else in life's emphasis—is that not a forgotten rule? Can any Christian today, in the fierce pressure of business, the hectic fever of pursuit of pleasure, the mad rush of modern life, set spiritual things ever and unfailingly first and uppermost? Is this possible? Yet this eager, observant, thoughtful lad, wise beyond his years, declared it to be the inevitable thing for any child of God to do; and his after years proved the depths of his conviction. The naive surprise of the boy's question, "Didn't you just naturally know that things of my heavenly Father would be uppermost with me?" reveals Christ's own inner ideals, sets up a perfect standard, and constitutes an overpowering rebuke to worldly Christianity.

(3) On Christ's Zeal, the Appealing Argument for Faithful Church Going.

When the healthy, active lad, Jesus, was sent to himself in the (to him) great city, free to do where he would to enjoy himself, his zeal for the house of God took him straight to that center of spiritual things, instead of to mere worldly sports and pleasures.

This will lay the foundation for a most timely and interesting sermon, fitted to young and

alike, on this great matter of regular, conscientious, worshipful attendance upon God's house; a sermon which clearly resides in this first recorded utterance of Jesus.

2. The First Chord of the Oratorio. Matthew 3:15.

Apokritheis de ho Iehsous eipe pros auton, Aphes arti: houtoh gar prepon estin hehmin plehrohsai pasan dikaioisunehn, But replying Jesus said to him, "Suffer now (Permit for the present): for thus fitting is it for us to complete every religious duty."

In these ten Greek words of Jesus we see two telling sermons.

(1) A sermon on Christ's Quiet Conservatism.

Though on due occasion he attacked with fierce indignation the hypocritical traditionalism of Pharisees and scribes, Jesus was no unreasoning iconoclast, but a grave conservatist. Even as to unessential conventions he did no needless violence to established usages; and in essential things, he solemnly declared that no jot and no tittle of the law could pass unfulfilled. He was a conformist in innocent customs or helpful usages sanctified by time, even though he was a fiery non-conformist in aught that was evil; and that, whatever ecclesiastical authority demanded his submission, whatever prejudice, passion, or power of mailed fist, backed up that demand. Jesus was no enemy of the ancient because it was old; nor any seeker after the modern because it was new. He would not have been one to cast away as out of date such precious old observance as a weekly prayer meeting, for instance; nor would he be one to convert the church into an entertainment, on the plea of drawing crowds for a time. Christ's teaching was new and electric simply because he thought down into the old truth far deeper than any rabbi of his age; but it was God's old truth into which the mind of Jesus was burrowing, all his life on earth. And equally all his life he showed that quiet conservatism which he evinced in his second recorded utterance when he said to John, Let us observe carefully all the proper forms, all the fitting rites which people expect and are duly appointed.

Strikingly original because of depth of thought, yet conservative with the quiet conservatism of poise and culture — is not this a worthy ideal for any minister both to propose to himself, and to set before his thoughtful people? And this characterization of Jesus is sufficiently out of the common to make people think.

(2) A sermon on Christ's Example of Solemn Self-Dedication to God's Service.

Though the Baptist did not know it, Jesus had come to submit to John's baptism in formal and solemn consecration of himself to God the Father, for his Messianic work. Such was the sacred meaning to Jesus himself of those words which he spoke so quietly to John that day. And that this self-dedication was accepted by the Father was at once manifested by opening skies, descending Holy Spirit, and the Voice attesting divine approval.

This glimpse into the heart life of the young Nazarene shows us the theme for a sermon peculiarly appropriate to Vocation Day, or especially

for Baccalaureate Sunday, when eager and forward-looking Youth is pondering the problem of life's chief pursuit. Right then is the time to call for a forthright and full preliminary dedication of the whole life unto the Highest! And the mighty appeal will be to the example of the young man Jesus, who is the young man's Ideal.

(Note — This month all Greek critical and grammatical comments have been crowded out by the homiletical. Hereafter the Greek notations will be grouped apart, at the end of each section. — Ed.)

Letters to a Preacher Son

(Continued from page 1959)

surprise me to have you contradict my exegesis. Maybe I am wrong. There are times when I make the discovery that I don't know as much now as I used to. Maybe Paul wasn't referring to his converts getting into financial difficulties, but while my interpretation may lack relevancy, it will stand the test practically. Scriptures, you remember, were not penned to cause controversy, but to help folk. And if I believe that Paul includes the necessity of steering clear of debt in his application then it proves of help to me, that is to say if I heed it as well as believe it.

You and Mary would be well advised to begin humbly. Buy nothing you cannot afford. Do not mortgage your future. It is never wise to invest your future earnings in something that will bring you no returns. Such an investment is a liability and not an asset. At least this is my experience. Perhaps you think I am unsympathetic, I don't think I am, for I only wish you well.

And just to show you that my interest in this matter is not wholly of a literary nature, your mother and I have decided to start you off with a dining room set and a rug for the front room. That they may prove of some help to you as you start your married voyage through life is the prayer of our hearts. Let us know that they have reached you safely.

Yours,

DAD.

A PRAYER IN VERSE

Make me too brave to lie or be unkind,
Make me too understanding too to mind
The little hurts companions give and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so.
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone
And happier ones a little happier, yet
May I forget
What ought to be forgotten and recall
Unfailing all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way
Day after day
Let me be joy, be hope. Let my life sing.

—Mary Carolyn Davies, in the *Postal*.

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

REV. WILLIAM J. HART, D.D.

ALL WORLDS BELONG TO OUR FATHER

1 Cor. 3:23. "Everything belongs to you; and you belong to Christ, and Christ belongs to God." (Weymouth).

I dined one night with Professor T. C. Chamberlain of the University of Chicago, and asked him, "What is the dividing line between Geology and Astronomy?" If I had been just a little more ignorant than I am, I might have supposed that the business of the geologist stopped with the surface of the earth; but I knew better than that.

He did not hesitate a minute. He knew just how far his science had property rights. He said that it ended at the point where the earth's attraction equalled that of the sun; the point on the one side of which a body would fall to the earth and on the other side toward the sun. He said that point, which varied more or less with the three unequal axis of the "spheres of control," had a minimum radius of 620,000 miles.

I asked, "That is all settled, is it?"

He said, "The precise distances in miles varies, but the point when the earth's attraction equals that of the sun is the line of division between the astronomers and the geologists."

The geologist deals with a science that is of the earthy, earthy and of the rocks, rocky. His business is strictly underfoot. And yet when you tell him to keep his feet on the earth, here he is demanding 620,000 miles up in the air as belonging also to his science.

If the geologist whose science sends him around with a hammer knocking off pieces of rock, demands 620,000 miles of room above his head for his science, I shall not heed for a minute the advice of those who admonish me to keep always on the level of the ground. I will not saw off my vision on the level of my eyes. . . . I am a child of earth, but I am also a child of God. . . . For all worlds belong to God; and if God is my Father, what is God's, is mine.—Dr. W. E. Barton in "My Faith in Immortality."

LOST COLORS

1 Cor. 15:33. "Be not deceived: evil communications corrupt good manners."

Herbert Adams Gibbons quotes the following as one of the examples of the terse, forceful writings of John Wanamaker:

"At Geneva, in Sight of Mont Blanc, Forty Miles Distant—we have often stood and watched the

two rivers, the Arve and the Rhone, uniting in one stream and for a long distance each preserving its distinct color, one of gray and the other of blue, until far off they became so blended that each is lost in the other or the green ocean.

"So it is in human character. Each individual will keep his or her distinctiveness until muddy books and muddy companions and careless habits destroy the beautiful gifts of life with which they sparkled when they started out."

SLOW TO DECIDE

Joshua 24:15. "Choose you this day whom you will serve."

Miss Slattery tells of watching a dog trotting along with a paper in his mouth. His owner, a boy about twelve years old, walked behind him. A boy across the street espied the dog and gave a quick, sharp whistle. The dog pricked up his ears and in a moment he started across and reached the middle of the street, when his owner saw what he was doing and whistled. The dog started back. The boy across the street gave another whistle, held up something in his hand and called, "Come here, sir." The dog started toward him, when he heard his owner whistle again and started back. Everybody on the street looked and laughed. I wish you could have seen that dog race toward one and then toward the other. He did not know what to do, nor which way to go. He couldn't follow both; he had to choose between them. At last a decided whistle and a loud command from his master brought him back, and he trotted along slowly behind his master. There are many times when we get into about the place of that small dog.—*The Sunday School Times.*

STIRRING UP THE FIRE

2 Tim. 1:6. "That thou stir up the gift of God, which is in thee."

In the Solomon Islands we have what we call the "island blanket." Often one has been glad of it at night. You will find it by every bedside in every house. On the ground at each sleeper's side are four small logs, their ends together like an "X", smouldering as a slow fire at the center of the "X," just hot enough to keep the sleeper warm, yet set to burn for a good long time. Almost devoid of clothes as they are in the Islands, every sleeper has his "blanket" burning quietly at his side. After a time, he wakes in the dark, cold and shivering, and instinctively sits up, pushes

the burnt ends together, and blows the dying embers into a blaze. Then, warmed and content, he lies down for another sleep. On the mountains he may have to "stir into flame" his primitive "island blanket" half a dozen times before daylight comes.

But why? Why does he continually trouble to wake and stir the fire by his side? *Because he has learned the law of the body.* Every old bushman has learned it! And the law of the body is that of itself, the body tends to become cold. No sickness is needed; the cooling off is automatic and inevitable at night. And does the native become resigned to this law? Is he content to lie and shiver the long night through? Of course not! Without a second thought he makes it his business to "stir up" the embers into flame, that he become warm again.

And the soul? Does it, too, tend to become chilled and cold? Ah, yes! And even more quickly, more surely than the body. The cooling off of the soul is automatic and quite inevitable, unless it is continually counteracted.—*Dr. Northcote Deck, in "Stirring Up the Fire."*

COMMENT AND CHARACTER

Prov. 20:1. "Whosoever is deceived thereby is not wise."

"A number of years ago a certain firm of four men in Boston were rated as 'A-1.' They were rich, prosperous, young, and prompt. One of them had the curiosity to see how they were rated and found these facts in Dun's and was satisfied, but at the end these words were added: 'But they all drink.' He thought it a good joke at the time, but a few years later two of them were dead, another was a drunkard, and the fourth was poor and living partly on charity. That one little note at the end of their rating was the most important and significant of all the facts collected and embodied in their description."—*F. H. Cheley.*

A BOY'S DECISION

Isaiah 45:17. "Saved in the Lord with an everlasting salvation."

Describing his boyhood experiences, Prof. Rufus M. Jones has said in "Finding the Trail of Life:" At length one night there came a bursting point, and I arose with every artery in me throbbing and my heart pounding so hard that I thought everybody must hear it. With a tremendous effort I made my tongue say, 'I want to be a Christian.' Nobody laughed; it was still and solemn. I knew I had won my first great spiritual victory. I had made my aspiration 'public' in the presence of my old companions."

The various experiences through which he passed about that time are described by him, but he concludes by saying: "This much must be said, that after that memorable day in the school-house I never had any doubt that God was for me, or any permanent sense that he would let go of me."

CHARACTER POTS

Matt. 25:21. "Well done, thou good and faithful servant."

I had sometimes caught a glimpse of the small scullery-maid at my boarding-house; but one day, slipping to the kitchen for a cup of hot water, I had a queer bit of a chat with her. She was scouring granite pots with a vim and vigor which were bound to bring results, and all the while her face was as shining as her finished work. "Do you like them, Alice?" I asked. "No, I hate them," she replied emphatically. "What makes you smile so over them, then?" I asked, curiously. "Because they're 'character pots,'" the child replied at once. "What?" I inquired, thinking I had misunderstood. "'Character pots,' miss. You see, I used to only half clean them. I often cried over them, but Miss Mary told me as how, if I made them real shiny, they'd help to build my character. And ever since then I've tried hard, miss; and oh, it's been so much easier since I've known they were 'character pots.'" I said a word or two of encouragement, and went on my way, knowing that I had been rubbing up against a real heroine. Everyday life is brimful of disagreeable duties. Why not turn them every one into "character pots?"—*The Christian Endeavor World.*

NEVER HOPELESSLY HANDICAPPED

Acts 4:11. "This is the stone which was set at naught of you builders, which is become the head of the corner."

Some years ago the late Mr. Gokhale, in conversation with Dr. Hume, after speaking of Christ with the deepest reverence, remarked: "But your Lord Jesus Christ is hopelessly handicapped by his connection with the West." To which Dr. Hume replied, "For nineteen centuries the Lord Jesus Christ has been handicapped by his connection with his followers, but *hopelessly* never."—*The Rev. George Carstairs, at one time a missionary in Manchuria.*

ART AND HUMANITY

Luke 10:33. "As he journeyed, came where he was: and when he saw him, he had compassion on him."

A philosopher called upon a young art student who had just set to work in his first studio after a brilliant course in the art schools of Europe. They talked of the problems relating to beauty, ideals and ambitions. Upon his departure the philosopher paused upon the threshold of the studio and said to the young painter, "Your art will cease to be great art unless you keep in touch with humanity."—*Frank O. Salisbury, R.A.*

THE BROKEN CORNER

Proverb 2:13. "Who leave the paths of uprightness."

Decision day was being observed in a Sunday school, and an appeal for the consecration of young life to Christ was made by the superintendent, an attorney with an extensive practice. An incident out of his own professional activities was related and it had a forcefully direct application.

Some years earlier, we were told, a man had come into this lawyer's office to consult him relative to one of the most imposing monuments of a near-by village cemetery. It was vastly costly; but it had not met either promises or expectations. A small piece of one corner, near the base, had in some manner been broken off. Many persons, possibly, would not notice this very much; but it nevertheless marred the perfection desired and promised in the monument. The person who had erected the monument, when consulted, affirmed that he could chip it down so that the broken corner would not be seen. But this, on the other hand, would reduce the size of the monument or leave it without proper proportions. Hence it became a legal question. Should the bill be paid, in whole or in part, for a monument which had not the promised proportions and perfection?

The life, it was shown, which has been under the dominion of sin can not be the same kind of life as it would have been had not sin found a place in the same. An injury has been done which leaves its effects.

Tempted to turn to evil ways, are you? Remember the monument with the broken corner.—H.

THE BEST BIBLE SCHOOL

2 Tim. 1:5. "The unfeigned faith which is in thee, . . . and thy mother."

"My real acquaintance with the Bible was made at that best school—a mother's knee," wrote Prof. Rufus M. Jones in "Finding the Trail of Life." He added: "The Bible was our one book at home, and we used it as a scholar uses his library. We literally fed ourselves on it. We began the day with reading it. We read out of it in the evening, and we read it on First Day (Sunday) as part of the business of the day. When I was eight years old I was set to read the Psalms through, with the promise of a new pair of mittens—as strangely colored as Joseph's coat—when the task was done. I faithfully did it, and, what is more, it did me good. I really felt the power of this Hebrew poetry, and I soon got to know the Psalms so that at morning reading I used to call for my favorite ones when mother asked if any one had a 'selection.'"

AS SHE IS

Prov. 31:31. "And let her own works praise her in the gates."

Stratford Hospital has a portrait of Queen Mary generously given by Mr. Frank O. Salisbury, the painter. It depicts Her Majesty without the formality of state dress—a study made to represent her as she appeared in France during the war.

Mr. Salisbury was about to go to New York for an exhibition of his work; and it was requested that the portrait of Queen Mary should be included as a special feature.

He sent a message to America to the following effect: "I cannot bring a portrait of Her Majesty in full court regalia, but I have one in ordinary dress."

The reply was to the point: "This is precisely what we want—the Queen as she is."—*Kathleen Woodward in "The Life Story of the Queen of England."*

FEEDING THE PIT PONY

Prov. 12:10. "A righteous man regardeth the life of his beast."

The Welsh coal mines have yielded a fine story of heroic friendship. A fall in one of the collieries (*Bwlch Colliery Cwmavon*) resulted in a heading being flooded with water. The men got away quickly, but it was found impossible to rescue all the ponies.

One poor creature was left in the flooded working, but a miner, Charles Brace, a lover of animals, waded boldly into the water, peering and calling, and at last found that the pony had walked, very sensibly, to the far end of the heading, where the water was most shallow, and had climbed a little eminence free of the flood. He was alive, but unhappy, and the water was rising. For days Charles Brace and two friends took turns swimming the 150 yards of ice-cold water, carrying food and cheer to their marooned friend. They found a shelf high and dry where they could store the hay and oats, these they carried on their backs to the gallant little prisoner. It was a most perilous journey, for the flood reached, in some cases, to within eighteen inches of the roof and might rise higher any moment, and it contained a strong and dangerous current. Twice a day for a week did these brave men fulfill what they felt was their duty, but to their sorrow, the exposure was too weakening for their chum. The floods went down and at last they got the pony away, but only to see him sink and die.

Such heroism, however, must not be thought of as being in vain. It sends a thrill of inspiration round the world of human society to know that such selfless courage still triumphs in the hearts of rough and humble men, and they in their own souls are strengthened to nobler and better living by their sacrifice.—*Rev. A. D. Belden, D.D.*

MY LIFE'S ONE AIM

Heb. 6:12. "Who through faith and patience inherit the promises."

No service in itself is small;
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

Then hold my hand, most gracious God,
Guide all my goings still;
And let it be my life's one aim,
To know and do Thy will.—*Selected.*

SHOULD THE ACCESSORIES USURP LIFE?

Eccles. 2:13. "Then I saw that wisdom excelleth folly, as far as light excelleth darkness."

There is an automobile story about a man who eagerly desired to purchase a number of accessories for his car. But the only way he could raise the money to do it was to sell the car itself.

and buy the accessories. So that is what he did. That is what the wild waves are telling us, that we are in danger of allowing the accessories of life to usurp the place of life itself. Just test out the truth of this statement in regard to the realm which all of us know best — the home. Has not the external aid become in many cases the substitute for that inner life, which the word "home" in its highest sense really means? . . . We are all willing to confess that electric irons and hardwood floors and vacuum cleaners are poor substitutes for unfeigned love and family prayers. — *H. E. Luccock in "Skylines."*

THE CONQUEST OF BURNE-JONES

Eccles. 9:10. "Whatsoever thy hand findeth to do, do it with thy might."

The men I am thinking of were workmen, first and foremost. . . . They would never tolerate scamped work. Burne-Jones, a keener critic of himself than any of his outside critics were, knew perfectly well where his own defects lay, and he worked for years in middle life to master that draughtsmanship that he had learnt as a young man, because his decision to become an artist was only taken after he had left Oxford. All men who love their craft, and who believe in it and live for it, are their own best critics.—*Stanley Baldwin in an address on "Art."*

CURLING IRON CAUSED FIRE

James 3:5. "Behold, how great a matter a little fire kindleth."

A student used a curling iron in Old Main Hall at Vassar College one morning, placed it on a celluloid tray, failed to turn it off, and rushed away to breakfast. Soon there was a serious fire in the building.

Later this curling iron, it was announced, was framed by the college authorities, and exhibited on the college bulletin board, as a warning to students.

YOUTH'S CONSECRATION

Eccles. 12:1. "Remember now thy Creator in the days of thy youth."

We follow Thee, our Master,
We consecrate our youth,
In steadfast faith believing,
Thou are the living truth.
As did the first disciples
Who heard Thy sacred call,
In our new day, for Thy sake,
We gladly give our all.

We follow Thee, our Saviour,
We seek the life divine,
Dwell Thou within our spirits
Till we are wholly Thine,
Keep us from taint of evil,
In goodness make us strong,
Thy will in love receiving
Give us the victor's song.

We follow Thee, our Comrade,
Unseen yet ever near,
In joy shall be our journey,
Our heart shall know no fear.
We long to feel Thy presence
In fellowship each day,
Till all our life grows sacred
While walking in Thy way.

We follow Thee, our Leader,
All nations of the earth
Shall see Thy conquest-glory,
Shall know Thy holy worth.
To Thee belongs the future,
Thy rule shall endless be
With Thee we hasten onward
To God's great victory.

P. L. Frick.

PROVING GOD IS NOT A MATTER OF FORM

Mal. 3:1-8. It is a serious business. One that He invites. The rules governing the trial are laid down by God Himself. It is no use to try some other way. "Prove Me now herewith, saith Jehovah." That God stands ready to meet the test His followers may make does not need argument. The marvel is we are so slow to undertake the program of God on His own terms. We are forever trying to bargain with the Lord. Would it not be better to stop bargaining and get down to real honest-to-goodness living for God and on His terms? What could be finer? What could be a better guarantee for happiness, success reward? God has already put Himself on record. He awaits the making good of our part of the contract. The trouble with us is just this: we fear to let go the little we have, lest we will not have more. What fearful lack of faith and confidence in God. Let Him have the "whole tithe." Bring it into "the store-house." It is His store house. Let Him have it and let Him use it as He chooses. The Father delights to prove His love

—*Dr. Ernest H. Shanks.*

FIRST

1 Sam. 21:8; 1 Cor. 12:31; Matt. 28:19-20.

The *Washington Star*, commenting on the feat of one of our naval aviators being the first to fly to the Pole, exclaims:

"First to fly at all. . . . First to fly across the Atlantic. . . . First to fly across the Pacific. . . . First to fly around the world. . . . First to fly over the North Pole. . . ."

"When better stunts are done in the air, Americans will do them!"

The Christian church must be more ambitious than that, be ever ready to fly to the relief of sinful man with the Gospel. The First to take seriously Christ's command to take the message to every creature. The First to undertake any thing that ought to be done for the welfare of the world. Unto this we are called.

It is better that a life should contract many a dust-mark than forfeit usefulness in its efforts to remain unspotted.—*William James.*

PASTOR AND THE YOUNG PEOPLE



WILLIAM J. HART, D.D.

INTER-CHURCH FRIENDLINESS

There is a happy custom obtaining among the Protestant Churches in Camberwell which may be commended to the Churches of other suburbs. For the past twenty years the Bible Classes of the Presbyterian, Methodist, Baptist, Congregational and Church of Christ Churches have held a united service once a quarter on Sunday afternoon, the meetings being held in rotation in the Churches named. It is an inspiring sight to see all these young men and women gather together and for the time being forget doctrinal differences and unite to listen to an address on some scriptural or other important topic that tends to build up and develop Christian character.

The Bible Class at whose church the meeting is to be held is responsible for the selection of the speaker and programme for the afternoon, the leaders of the various classes also taking part in the service. The first meeting of the year was held in the Church of Christ, Riversdale road, which was almost filled with young people.— *Melbourne Herald*.

THE CALL OF THE MINISTRY

A parishioner of mine has recently received a letter from her son in college in which he relates a visit to the college of a representative of a great national industrial concern for the purpose of recruiting young men for his business. The impression this youth got from the visitor's address was, in his own words, "It doesn't seem to be the thing to consider anything in the way of vocation that is not remunerative to the *nth* degree."

Lately I received a communication from the Commission on the Ministry calling attention to certain pamphlets published in the interest of candidates for Orders, etc. But to what good unless I have boys with their minds already made up?

The boys for the ministry are in college. Who is presenting the cause to them? The Church is a great national industry too. When will she become as wise as the men of industry?

My memory may be at fault, but I do not recollect a single presentation of the ministry as a vocation during all the years I was in school.

It is my belief that the general run of young Churchmen who could make a successful business career could also make a success in the ministry.— *Rev. Thomas Jenkins, McMinnville, Ore., in The Living Church*.

THE LEAGUE OF THE KINDLY TONGUE

The Rev. William D. Marsh, of Potsdam, Northern New York Conference, is the father of a unique organization known as "The League of the Kindly Tongue." There are no dues, nor by-laws, nor cast-iron pledges, nor meetings, yet the idea has spread. There is a membership card which members can sign and keep before them upon which are these words:

"I Purpose

To abstain from unkind speech,

And as often as possible

To speak in the Spirit of Christ,

To stranger, friend, or kin,

Words of cheer, courage, or counsel."

The organization was started by Dr. Marsh in 1914 at Appleton, Wis., and although without paid officials, it has already spread over the United States and into many foreign countries. Anyone, old or young, is eligible for membership. The only requirement is to sign the card, although it is suggested that the card be kept in sight so that the membership and the purposes of the League may be kept in mind.— *Christian Advocate*.

COMRADES OF THE WAY

The Comrades of the Way is a Christian ritualistic order for young people, and there are now nearly forty Chapters in this country and in Canada. Chapters have been organized in twenty-one different states. The Chapters in Massachusetts are in the Congregational churches in Brighton, Chelsea, Newtonville, Westboro, and Needham. These five Chapters are to hold their third district assembly in the Central Congregational Church, Newtonville. There will be registration, and the Westboro Chapter will give the Admission Step. At the same time in another part of the building the Needham and Brighton Chapters are to give the Courage Step. This is to be followed by a supper and social hour, and then a district assembly with the opening ritual by the Newtonville Chapter, closing ritual by the Chelsea Chapter, and addresses by the Chief Councillor and by five Comrades, one from each of the Chapters. A registration fee of ten cents will be charged, and the cost of the supper will be twenty-five cents.

There are quite a number of churches in Massa-

chusetts whose young people are interested in the Comrades of the Way, and the officials would be glad to have the young people learn more about the order.—*Congregationalist*.

BOYS THAT SUCCEED

"A new boy came into our office today," said a merchant to his wife. "He was hired by the firm at the request of the senior member, who thought the boy gave promise of good things. But I feel sure that the boy will not last a week."

"What makes you think so?"

"Because the first thing he wanted to know was just exactly what he was expected to do."

Three days later the business man said to his wife: "About that boy you remember I mentioned three or four days ago—well, he is the best boy we ever had."

"How did you find that out?"

"In the easiest way in the world. The first morning after the boy began to work, he performed very faithfully and systematically the exact duties assigned, which he had been so careful to have explained to him. When he had finished he came to me and said: 'Mr. H——, I have finished all that work. Now what can I do?'"

—*The Lutheran*.

Three-year-old Jimmy is very fond of telling his dreams. One morning his father, thinking to apply an intelligence test, said, "But, Jimmy, I don't believe you know what a dream is."

"Yes, I do," said Jimmy. "It's moving pictures while you're asleep."—*Presbyterian of the South*.

A Story to Tell

CLIMBING THE GREASY POLE

How many of the boys and girls were present at the last Community picnic or Sports? All hands are up. What a great day it was, with its tug-of-war, its high jumps, and long jumps, its three-legged, and two-legged races, and every kind of a race imaginable. Shoes and stockings were thrown anywhere in your eager haste to travel light, and to reach the winning post first of all. Some of you were prize winners. That added greatly to the pleasure of the day.

Two years ago I was present at a Community sports in the most northerly town in the province of Manitoba, "The Pas." Between five and six hundred boys and girls were present, so the greater part of the day was spent in children's games and competitions. My attention was drawn to a huge telephone pole erected for the occasion, in the center of the field. At the top of the pole was an air rifle, jackknife, and other treasures. All for the boy who could climb to the top. I understood then why every telephone pole in town on the previous evening was swarming with boys. They were practicing for the climb.

When the sports were declared opened, the boys rushed to the pole. To their dismay, they found that someone had covered the pole with greasy soap, from top to bottom. One of them would make an attempt, then another. Some

would get within ten or fifteen feet of the top, then slip back as though they had been shot out of a gun.

When all had tried several times and failed, a little fellow of ten summers, called "Tiney," said to an older boy, "Let us work together, Bill, I will go up first and you follow after. If I should slip, you can hold on until I get a fresh start." Together they went, the smaller boy leading the way. Twenty feet were covered without a slip. It looked as though Tiney was going to make it alone. Within five feet of the coveted prize his strength gave out, and he cried to his comrade below, "Hang on, Bill, I'm coming." Bill did hang on, and the little fellow dropped on the broad shoulders of Bill with a bump. He then made a fresh start and with a great effort conquered the greasy pole.

Half an hour afterwards Bill and Tiney were the center of an admiring group of boys, Bill was pointing the air rifle at an imaginary bird, while Tiney was feeling the edge of his new "razor blade" jackknife.

Climbing life's highway, boys and girls, is something like climbing "the greasy pole." When we are most confident of reaching the top we slip back again and again. What a difference it makes, when we are co-partners with Jesus Christ. We may make a slip, but there is always help at hand. Underneath us, and round about us, are His everlasting arms. We fall back on Jesus and from there make another start; get a fresh grip.

There are others, too, who help us to climb. Our parents, Sunday School, and public school teachers. If you succeed in reaching the top, and be tempted like so many others, to boast as a "self-made man," just think of the many who have helped you to climb. Above all, don't forget those upon whose shoulders you have stood.—*Rev. H. B. Wallace*.

The Children's Garden

REV. WESLEY G. HUBER, D.D.

ROSES MAKE ONE THINK OF JUNE AND JOY!

At one time there was a special Sunday called "Rose Sunday." I don't know just when it came in the years of long ago. But we're going to imagine that this is "Rose Sunday." We'll have a celebration all our own. Jesus is thought of as "The Rose of Sharon." And as we think of roses this June, let us also think of the Redeemer. I am sure that He must have loved roses because His name is so entwined with these fragrant flowers.

Flowers are "the alphabets of angels, where-with they write on hills and dales mysterious truths." Let us open our eyes during this rare month of June and read in our gardens about the love of God who so kindly made these wonderful flowers for our enjoyment. As roses may be found all over the world, some people like to think that Jesus, "The Rose of Sharon" is for the whole, wide world. He is for the girls and boys of all colors and all lands.

There is fragrance in the very name of Jesus. A hymn writer was thinking of this when he sang:

"How sweet the name of Jesus sounds
In a believer's ear!"

And that name grows "sweeter as the days go by." And while that song may have been written for older folk than you, yet you too may know that Jesus' love and Jesus' name is sweeter every day.

We are told of a very beautiful queen whose husband was king of Hungary. She was a friend to the poor and the needy and one day when she was carrying food to a sick person, he came galloping through the woods and noting that she carried a bundle he said, "You should not tire yourself out in these works. Give me the parcel and I will carry it for you." Half in play and half because she was abashed, she held the package to her heart. But when the king tried to take it from her, the food turned to red and white roses. After that whenever she left a flower at the home of the poor, it turned into food. Perhaps as we see these beautiful flowers it will turn our hearts and minds to deeds of love in the name of "The Rose of Sharon."

"YOU'RE A BRICK!"

Children's Day Sermonette, Second Sunday in June

Jesus loved to tell object sermons. One day when many of the disciples were leaving Christ, the Master turned to his apostles and asked, "Whom say ye that I am?" And Peter answered, "Thou art the Christ, the Son of the living God!" And Jesus turned to Peter and said, "You're a rock!" I suppose today He might have said, "You're a brick!" Yes, Christ the Master Builder used that brick in building the Great Church!

Let me ask you, "Are you a brick?" If you are you must be "on the square." You must be honest and honorable. A merchant advertised for help and as the boys came in to the outer office he left a dollar bill on the floor. The first boy reached down and picked it up and put it in his pocket. He was dismissed. Another boy sat down and when he saw the dollar he took it and put it on the table. What would you have done? Well, the man came in and said, "Why didn't you keep it?" And the answer came back, "It wasn't mine." That boy was hired.

Doesn't it make any difference if the brick is "on the square?" Let us see. One brick does not build an entire building, or even two or three. It takes hundreds and hundreds. One brick all by itself may be all right. But placed side by side and on top of other crooked bricks and what would happen? Let's see! (Have a table on the platform with a number of bricks. Name them.) Well, here's Billy and Johnnie and Carrie and Willie. (Pile them up as you talk and of course if they are not level, the pile will soon fall over.) What's the matter? Why, they're all crooked! Don't be a crooked brick, not only for your own sake, but for the sake of your friends. If they see you doing something which isn't right they'll

try to do the same and then they too might get crooked and fall with you.

Be a clean brick. No mason likes to use dirty brick. Jesus doesn't like to either. Our daily prayer ought to be, "Create in me a clean heart, O Lord!" Keep clean by reading clean books. Follow Jesus. I'm going to ask Mary to sing the song which begins:

"I would be true for there are those who trust me
I would be pure for there are those who care!"

Be a brick this week. Be "on the square" and clean!

Next week I'll tell you more about the brick.

THE FRIENDLY ROAD

A man by the name of David Grayson wrote a book by this name. God wrote another. We call it "The Bible." It has so much to say about the roads of righteousness and the paths of peace. It speaks about the walks worthwhile and the lanes of love. And when Jesus Christ came to earth He said, "I am the Way!" He is the Way and He points the Way!

The Bible has something to say about two kinds of ways. The one is bad. "There is a way that seemeth right unto men (and little children too) but the end thereof is death." The other is a good, glad way. This is the way that leads to life. And as we walk that way we have a Companion and Friend Who is by our side. Sometimes there comes a fork in the road. Which should we take? A busy farmer was on his way to town when he was stopped by some people in a car who asked him where the road led to. He asked, "Where do you want to go?" The answer came, "Oh it doesn't make any difference. Quick as a flash the farmer answered, "Well, then it doesn't make any difference which road you take."

But in life it's always best to "Turn to the right." Take the right way no matter what it may cost. Your chum or play-mate may ask you to do something. You know that it isn't right. Then don't do it. If it is right, then do it.

Have you ever been out in the country walking down a beautiful country lane at sunset? The sun seems to be just at the end of the road and if you walked far enough you could walk right into the sun!

"Youth may die. But the road still calls,
To the place where the last pale sunlight falls
Murmuring ever with turn and bend
Follow me unto the end — the end!"

Yea, saith the Christ, "I am the Way — I am the End!"

Walk down this "Friendly Road" out into the great out-of-doors and then let me know where you find.

SURPRISES ALONG THE ROAD

Don't you like the surprises along the road you travel in the car? There are so many of them. There's the bend in the road — What will we

then? There's the hill to climb and then? Spring, Summer and Autumn have their surprises. Even Winter has, but few of us go out in the car at that time. The new roads of course are just packed full of little surprise packages. The older roads are too, if we but look for them.

A man was driving along the street one day when a "flivver" shot by him. Now a "flivver" is another name for the Ford car, of course. But it was going faster than a Ford car generally goes. But there was a reason why the car went so fast. There was a long stretch of road through the center of a little city which was in excellent condition and it was such a temptation to drive the cars beyond the regular rate of speed. And so the policeman of that city took a little "flivver" touring car and had the old engine taken out and a Packard engine put in its place. And every time they saw a man exceeding the speed law this little Ford car which had been "rattling right along" would suddenly put on speed and go away down the avenue like a streak of lightning.

And the people who are driving other autos are surprised to see this Ford car come racing along at a speed of 60 or 65 miles an hour. And in a short time the Ford catches up with them and they are under arrest. I think you would be surprised too if you saw how quickly that Ford could go. And your Daddy might not only be surprised, but sorry, too.

You and I are soon to go on our vacations. Some of you have had yours. Let us not be caught breaking the law of the Lord Jesus Christ. Let us so live down at the beach or up in the mountains or out in the country in such a way that we would be happy at all times to see our Sunday school teachers. Lottie is going to read a little poem:

"Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise!"

Chats With the Children

DR. J. W. G. WARD

HONOUR BRIGHT

Once upon a time, in the bad old days of the mutiny in India, there was a young officer who was cut off from the rest of the soldiers, and taken prisoner. He was led into the presence of the chief of these ferocious men, and with great glee, they looked at this white man who had fallen into their hands. What should they do with him?

They wanted information about the army to which he belonged, but he would not tell them anything. They threatened him with all kinds of cruel things if he did not speak. It made not the slightest difference. He felt that it would be dishonorable, and he would not say a word. Loyalty is a fine thing which we all like to see and all strive to show. That is why we are true to people's faith in us; if we have been trusted to do something, or put on our honor not to do anything that is mean or contemptible, then we simply must try to be worthy of their trust.

The chief was a Mohammedan. When he saw the firmness of this young soldier, he looked very angry. But in reality, he was pleased. Every one likes the man and woman, the boy and girl, who are brave, unselfish, and loyal to the right. And so while he scowled hard at the prisoner, to frighten him, if that were possible, he said something in his own language to the men at his side, which meant, "Isn't this a fine fellow? No wonder the world honors a man who keeps his word, and whose allegiance none can shake. Should we let him go? Some said they ought; others felt they should not part with such a prize. Perhaps he would become one of them, or at least change his faith"

The chief thought the latter was a good way out of the difficulty, for although he was pleased with the young man he did not forget that he was a prisoner, and his life was forfeit. So the officer was told that if he would repeat something from

the Koran — the Mohammedan book — and turn from the Christian faith, he would be spared. It was a great temptation. He had not been a very devoted follower of Christ up to that time, and it would not have been hard to have repeated what they told him. He would be free, and that meant home and those he loved, and if he refused. . . . No one would know if he disowned Christ — that is, he need not tell anyone. Should he yield? He saw that a half-caste soldier who had been captured with him, and to whom the same offer had been made, had agreed. And when this man began to say the words of the Koran, the young officer knew what allegiance to God demanded.

"Yet for the honor of the race
May I not live and endure disgrace
None to bear witness and reckon the cost
Of the name that is saved by the life that is
lost."

They were getting impatient. "Come, now, what is it to be?" "Is that the only way I can save my life, by being untrue to the good I know? Then, I choose death before dishonor."

You may remember that Brutus, one of Shakespeare's characters, says almost the same thing:

"Set honor in one eye and death in the other,
And I will look on both indifferently;
For let the gods so speed me as I love
The name of honor more than I fear death."

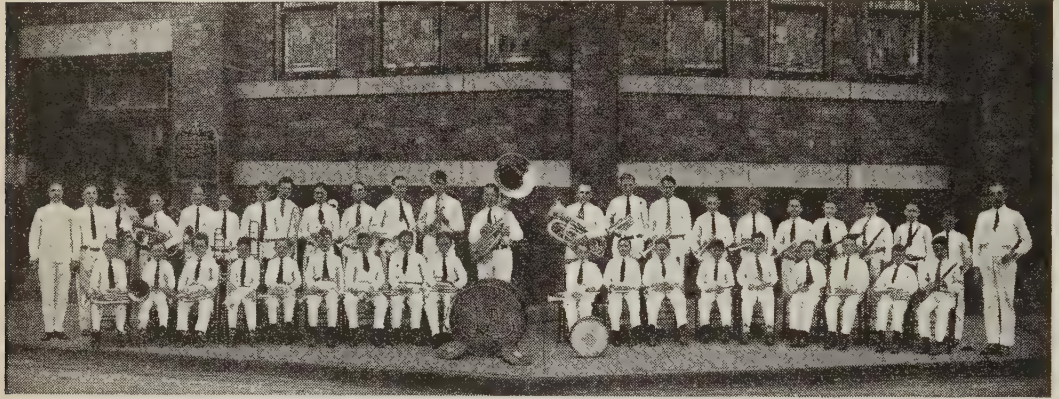
It was a noble thing to do, thus to die for the honor of his race and his religion, but an even greater thing is it to be true to Christ every day, gladly obeying His commands, joyfully owning His claims to our service and steadfast devotion, and so to live from day to day that His honor is

safe in our hands. Shall we little people, and we older men and women strive to be as true to Him as He has been true to us?

For one of the greatest needs of our day is that allegiance to God should mark our lives. He has done so much for us, that He has a right to the best we can give to Him. "Be thou faithful unto death," says Christ, our King, to each of us, "and I will give thee a crown of life." Faith-

ful in small things as well as great, when the eyes of others are upon us, as in the case of the young officer, or when we are just on our honor — that is the badge of the loyal life. And in daily prayer, in a verse of God's Word committed to memory and thought about during the day, we shall find strength to be true, and so gladden our Father's heart.

"A Real Asset"



This is a picture of Our Church Boy's Band. The Band is called "Liberty Avenue Methodist Boy's Band."

We have forty members in the band. These boys and young men united together and by study classes, soon learned to play. The Church gave the boys their lessons free of charge. For instance, the instructor took all the cornets, as a class, for instruction. At another time, a group of clarinets, or at another, the slide trombones, etc., until each group received enough instruction so that the entire membership could be brought together for united rehearsals. This organization is a splendid institution for our Church. Large groups of boys can be interested in such a project. All these boys started in as beginners. Now they can play acceptably hymns, marches, light overtures, etc.

The primary object of our Church incorporating a Boy's Band into the program was to give the boys something definite to do, directly related to the spiritual and social life of the Church. In accomplishing that, each boy is also given training that relates his parents in a very definite way to the Church.

When we need the whole band for special events, entertainments, and concerts, we have a creditable organization to furnish music. From the band, recruits are drawn for our Sunday School orchestra. The band has broadcasted, played for the Rotary Club, and Masonic lodge, and for Cornerstone layings of Churches. That also advertises our Church and the boys enjoy playing. Inasmuch as they receive free instruction, they repay in part by playing for various entertain-

ments, and occasionally for some special sacred services.

Another institution for boys that is worthwhile to any Church is a Junior Official Board. Our Church has such an organization. In this organization, the boys are organized into two bodies: the trustees, and the stewards. They learn by practice how to conduct the business of a church, using the Discipline. Social features are incorporated into their group sessions that insure interest and attendance.

We can readily see how a Junior Official Board develops future Church leaders and is a fruitful institution to inculcate right ethical standards, replete in characterfulness.

Our Church has other organizations for young people, both boys and girls, but I mentioned these two as they have a *direct* relation to the welfare of the Church.

Too many organizations in churches become organizations to themselves, without a definite relation to the spiritual and social life of the Church.—*Rev. Orville Paul Manker.*

Love ever gives—

Forgives—outlives—

And ever stands

With open hands.

And while it lives—

It gives.

For this is love's prerogative —

To give—and give—and give.

—*John Oxenham*

The Homiletic Year—May

CHILDREN'S DAY COMMENCEMENT DAY

REV. HENRY H. BARSTOW, D.D.

THE CENTRALITY OF THE CHILD

Christ made the character and interests of the child the test of greatness in His kingdom. Chivalry made the treatment of woman the test of civilization. Paganism puts manhood and its interests foremost. But men and women must also meet the test of their treatment of children. Education, politics, industry, home, health are more and more being organized with reference to the welfare of the child. The slave child killed slavery. The misery of the drunkard's child killed the saloon. The orphaned childhood of the world will eventually slay war, or war will never be slain. Religious education of childhood is conceded on all hands to be the most desperate need of the nation. For that task the church is responsible, either directly or by its influence on the policy of the state. The world must be made safe for childhood. Therefore Children's Day in the church is of first importance. The church must like its Master make the child the focus of its effort. Let it feature Christ for the child, and the child for Christ.

WHAT CHRIST MEANT BY THE CENTRALITY OF THE CHILD

Doubtless He meant the child itself to be put "in the midst" as of first importance. But not in the way we have done it. Sometimes our Children's Day programs have been a mere twitter about birds and flowers and summer sunshine. It has too often been observed as a time for dramatizing childhood as such. We have acted as though our whole duty was performed when we had put children into the spotlight of a public occasion and made them perform for our amusement. They may be "cute" and their parents may be proud, but it does not touch Christ's meaning in the least. We have assumed that we must come down to the children. What we need is to learn how to come up to them. Christ's idea was not alone to exalt childhood as such, but to exalt the childlike attitude of trustfulness, teachableness, humility, simplicity. Certainly the last thing He had in mind was to risk robbing the child of these qualities by exposing him to the temptation of vanity, self-glory, and the itch for applause.

THE QUALITIES OF CHILDLIKENESS

Paul tells the Corinthians, "Howbeit in malice be ye children." How quickly a child forgets a grudge. It quarrels with its little friend over some trifle, pouts a bit, threatens never again to

speak, but in a few minutes the flurry is all over and they are playing together as happily as ever. Children are naturally modest and shy; if they are otherwise it is usually because the foolishness of parents has taught them to "show off" and has spoiled their natural simplicity. These qualities are essential to any soul that would enter the kingdom of heaven.

Furthermore, childhood has a direct and simple faith in the facts of an unseen world. They may be very materialistic in their conceptions and crude in their expressions. But they readily accept the truth of God's presence and Fatherly care. They naturally trust. It is part of their inborn equipment for life. They have to *learn* scepticism and cynicism and agnosticism and atheism and all the other bogs into which the human mind becomes misled in later life. It is fortunate that faith has its innings first. For we tend to come back to it in later life.

"NO HEATHEN CHILDREN"

Bishop William Taylor was accustomed to say "There are no heathen children. Little children the wide world around are of the kingdom." There is a picture of him standing beside a little negro girl in Africa, for whose education he had become responsible. Years afterward a companion picture appeared with him standing beside a fine dignified colored woman, showing what Christian education in the wilds of Africa had done for the little negro child. "No heathen children!" The church's task is to get hold of them in time to prevent their being misled by the influences that surround them and destroy their natural capacity for a Christian life. Perhaps this is what Christ meant when He said of the babies "Of such is the kingdom of heaven." As children in years, or redeemed to childlikeness in later life, they belong in the kingdom because they possess the childlike qualities.

A BOY'S CREED

I believe in the fellow that lives on the square,
That plays the game straight and tries to be fair,
That keeps himself clean in body and mind,
That does a good turn and seeks to be kind;
I strive to be like that as near as I can,
For Jesus, I think, was that kind of a man.

SAID TO BE THE OLDEST KNOWN HYMN

Bridle of untamed colts,
Wing of unwandering birds,
Sure helm of babes,
Shepherd of royal lambs,

Assemble thy holy children
To praise holily
Christ, the guide of children.
— *Clement of Alexandria, 200 A.D.*

"NOT A SPARROW FALLETH"

Mrs. Ballington Booth was asked to write a paper on "Slum Children," a subject with which she, if any woman in our generation, has complete familiarity. The subject well-nigh overwhelmed her. She says: "In thinking the matter over, my task has seemed almost impossible, and I found myself saying the other day, 'Why I might as well attempt to write in the same space a history of all the wild birds in the forest, descriptions of their species, appearance, homes, habits, and dangers.'" Then as the feathered millions passed in flight before me, I seemed to hear the words, "Not one of them is forgotten before God." Thank God! if it is so with the little fluttering birds, how much more so of the wee, slum babies." Here is suggestion for a sermon on the care of God for childhood and the dangers that beset it. Use the familiar facts about the perils of bird-life, its ceaseless struggle against besetting foes, and how nature guards it by keen senses, quick instincts, protective coloration. Also mention the vast growth of protective legislation and bird knowledge in schools, and a new interest and love for them. The application to the perils of childhood, and the modern efforts by law, social custom and education to safeguard it is simple. The lesson for the church is obvious. Like the father and mother bird, it must protect its children in the home and church nest until they are strong enough in their faith and character to go out into the world on their own wings, so to speak. If God sees a sparrow fall, how much more a child, if it fall through our neglect.

CHILDREN'S DAY THEMES AND TEXTS

Childishness and Childlikeness. 1 Cor. 14:20.
The First Hunger of the New-born. 1 Peter 2:2.
Are we Men or Children? 1 Cor. 13:11.
The Little Key and the Great Kingdom. Mark. 10:15.
Christ's Representatives. Mark 9:36, 37.
Who Merits the Millstone? Matt. 18:6.
Youth's Quest for Truth. Luke 2:46.
The Fellowship of Disobedience. 2 Tim. 3:2.
The Family at Church. 2 Chron. 20:13.
The Spiritual Unity of the Family. Acts 2:39.
Provocative Parents. Col. 3:21.
Spiritual Heredity. Prov. 20:7.
God in Man's Spiritual Evolution. Psalms 103:17, 18.
Christ Claims the Children. Mark 10:14, 15.
A Father's Prayer for His Son. Gen. 17:18.
Christ's Commission to the Church. John 21:15 (Last clause).
The Permanence of First Impressions. Prov. 22:6.
An Old Time Children's Day. Deut. 31:12, 13.
The Best Old Age Insurance. Eccles. 12:1.
The Lord's Rights Over Parents and Children. Eph. 6:1.

Children the Gift of God. Gen. 38:5.
God's Preferred Creditors. Ex. 22:22-24.

COMMENCEMENT DAY

WHEN YOUTH RAN THE WORLD

Alexander the Great conquered the world when he was twenty-three. Hannibal commanded the Carthaginian forces at twenty-six. Columbus had his plans all laid to find India when he was twenty-eight. John Smith staked out a colonial empire in Virginia when he was twenty-seven. Martin Luther started the Reformation when he was thirty. Calvin followed at twenty-one. Joan of Arc did all her work and was burned at the stake at nineteen. Patrick Henry cried "liberty or death" at twenty-seven. Hamilton was thirty-two when he was Secretary of the Treasury. A youngster of twenty-six discovered the law of gravitation. Roger Williams was a banished heretic at twenty-nine. Jesus was crucified at thirty.

IDEALS AND SUCCESS

Ideals are as different as viewpoints, but real success is not wealth or fame, but helpfulness. Do the biggest thing you are capable of. To be a tinker when you might be a thinker is to be unsuccessful. He who moulds iron when he could shape destinies, or guides a ship when he could direct an empire fails. Success consists in never being discouraged, but in ever moving forward, cheering, helping, being your best, and leaving the world the better for your life.— *A Raymond Jones.*

A CATECHISM ON EDUCATION

A prominent educator has propounded the following questions by which one may test their claims to being educated. He defines education as "adjustment to life." They afford an ideal for young graduates as well as a test for seasoned "highbrows":

1. Has education given you sympathy for all good causes?
2. Has it made you public spirited, so that you look beyond your own dooryard and take interest in a clean city?
3. Has it made you a brother to the weak?
4. Have you learned the proper value of money and time?
5. Have you learned how to make friends and keep them?
6. Can you look an honest man or a pure woman straight in the eye?
7. Do you see anything to love in a little child?
8. Will a lonely dog follow you in the street?
9. Can you be high-minded and happy in the drudgeries of life?
10. Can you be happy alone?
11. Are you good for anything to yourself?
12. Can you look out on the world and see anything but dollars and cents?
13. Can you look up at the sky at night and see beyond the stars?

FUNDAMENTALS OF CULTURE

Culture is first internal, then external, then eternal. First of the heart and mind, then of the hand and manner, finally of the fixed values of personality. It is not functions and forms and fashions, but good sense and chastened feeling and trained sagacity controlling them. Not what we have read through, but what of worth we have wrought into ourselves by our reading; not being a member of a literary club, or a student at an institution of learning, nor a member of a church or society, but what we have become through faithfully sharing the obligations and opportunities they have presented to us. As a process culture is life in all its varied experiences. As a result it is character in all its complex qualities. Its ideal is the whole man made whole, not partial in any part, but complete, in touch with his environment at every possible point, and ever seeking new points of contact with men and affairs, with nature and with God. In a word culture broadly considered is health: the fine normal condition and full natural activity of the man or woman physically, intellectually, morally, spiritually and socially.

"WHERE DO WE GO FROM HERE"

Slangy perhaps, but no less truly for that, the question the young graduate is asking today. Some are quite sure they know: a job, a technical school, the college where dad or mother went, or more likely than any other, a business opening, etc. It is today a far more difficult question than ever before. Many a young person comes out of high school and even college, without knowing what next.

One reason for this is the vastly increased number of things for young people to do that require only average natural ability, but all of which require special training. In earlier days the young man or woman who went to college went because he, or his friends, discovered some special aptitude for which a college education was necessary, usually for one of the professions. Today, as one college president has put it, the college education occupies the place relatively to the world's life that the high school education did twenty-five years ago. Today there are thousands graduating from college who could do well any one of a dozen things, provided they had the proper training. Occupations are levelled up, and education is levelled down to meet them. The result is a vastly increased difficulty for young people in finding out what they want to do. Few men have the chance the pastor has for being helpful to young people at this point. He must hold before them in sermon and personal interview, the ethical standards of Christ, the spiritual need of the world, and the peculiar claims of the day upon dedication to full time Christian service in its diversified forms. June is a good time to stress these matters. They may well take the right of way in the preaching and visitation of the month.

JESUS, THE IDEAL

In Jesus the great parts of a truly educated man

were perfectly blended because perfectly dominated by the spiritual and the social. He was physically fine, but no mere Samson; he was mentally masterful, but no mere Solomon; he was morally flawless, but no mere Pharisee. Pervading and regulating all these was the fact that he loved God with all his heart, which is the essence of the spiritual; and his neighbor as himself which is the essence of the social. These were not merely abstract principles which he accepted as a philosophy of life, but driving forces within him that determined his course and made him as God's Son also the Saviour of the world. If youth is going to accept him as its ideal, then it must put uppermost as he did the spiritual and the social and make them the determining forces and motives.

DAVID, THE PROTOTYPE OF MODERN YOUTH

The forces of good and evil today are facing each other from opposite hillsides as did Israel and the Philistines. Materialism, the Goliath of today, has the good forces anxious because of his great swelling words. Saul is a fair type of spineless, incompetent leadership from which we suffer too much. David voices the spirit of youth. He believes he can go and fight the Philistine. Big brothers as usual, sneer and belittle. Age urges upon him its archaic armor. He brushes all aside and goes in the faith that is his own, armed only with a stout heart and his own kind of a weapon. Will he win out? Do not forget the spirit of our boys in France; nor the spirit of service that runs through college life today. Do not forget the response of youth to the appeal of Jesus of Nazareth when put to them intelligibly. Youth today believes in itself, in God, in human service, in the future. It understands the world today better than ever before; also itself. Give youth its chance to win in its own way. If youth fails all is lost and age will be more to blame than youth.—H. H. B. in *Homiletic Review*.

MATERIAL FOR BACCALAUREATE OR COMMENCEMENT ADDRESSES

Opportunity

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait;
Cities and fields I walk;
I penetrate deserts and seas remote,
And passing by hovel and mart and palace,
Soon or late, knock unbidden once at every gate.
If sleeping, wake! If feasting, rise!
Before I turn away. It is the hour of fate;
And those who follow me reach every state mortals
desire,
And conquer every foe save death.
But those who doubt or hesitate, condemned to
failure,
Penury, and woe, seek me in vain, and uselessly
implore.
I answer not, and return no more.

—John J. Ingalls

Great Texts and Their Treatment

HENRY H. BARSTOW, D.D.

Children's Day

COMMON OBJECTIVES OF CHURCH, HOME AND SUNDAY SCHOOL

Matt. 28:16-20. The Great Commission

I — Introduction

1. What does our home have in common with our Church and Sunday School?
2. Distinguish obvious differences and assert common objectives.
3. The Great Commission states these common objectives.

II — Discussion

1. First Objective: Establishment of Christ's Authority in all Life. Vs. 18.

a. Christ is the leader, we say, in Home, Church, and Sunday School; but do we make it an objective?

b. If it is to be accomplished in the world it must first be acknowledged in these three.

c. Christ claimed the right to be consulted on all matters of life and conduct. That means for us constant prayer to learn His mind and thus secure His mastery.

d. Desperate need for this objective in the home today, if church and Sunday School are to be sustained.

2. Second Objective: Make disciples for Him. Vs. 19.

a. A search for them: "Go and make disciples, etc."

(1) All Christian History the story of this search. The story of missions.

(2) Trace origin of our own Home, Church and Sunday School as result of missions. How did most members get into the church. Personal work.

b. A committal by them: "Baptize into name of Father, etc."

(1) Discipleship of Christ is more than secret admittance to heart.

(2) Means open acknowledgement as evidence of complete surrender to His authority.

(3) Baptism in relation to Home, Church and Sunday School.

(Where infant baptism is observed, this gives fine opportunity to show part that the three play in that ordinance on Children's Day.)

3. Third Objective: Teach Christ's Commands. Vs. 20, f.c.

a. "Observe." Gr. Tereo, to hold, guard, keep strictly. A prison.

b. "All things." No diluted, sifted or sorted gospel. We may not choose the laws we will obey. Disobedience in any means disobedience in all. James 2:8-11.

c. "I have commanded you." Do we as teachers, preachers, parents know what Christ has commanded? How about Bible teaching in Home, Church and Sunday School?

4. Fourth Objective: Dependence on the Ever-present Christ. Vs. 20, 1.c.

a. "I am with you all the days." For guidance, strength, correction, fellowship, management of Home, Church, Sunday School, etc. Again prayer.

b. "Unto the end of the age." Until the job is done. God's great enterprise in the world. Our share as individuals, homes, churches, etc.

III — Conclusion

1. Imagine a triangle without sides: only angles. Such are these three when not properly related. These common objectives complete the figure.

2. Sum up the message in its relation to the child and Children's Day.

"OF SUCH IS THE KINGDOM OF HEAVEN"

Mark 10:1-22. Text, v. 14.

I — The Passage

a. Verses 1-12. Childhood and the Home. Current facts. Christ's attitude.

b. Verses 17-22. Childhood and Youth. What training did Rich Young Ruler have as a child that set his character against Christ in youth?

c. Verses 13-16. Childhood and the Kingdom. Meaning of the Kingdom.

II — Application Points

1. What is our attitude toward children?

a. Compare annoyance of disciples and interest of Christ.

b. Are we with Christ or the disciples?

2. How we forbid them to come to Him.

a. Indifference. Do we notice them or talk with them?

b. Indiscretion. Bad example. Criticism of church, minister, etc., before them.

c. Putting false moral values on their conduct. Calling them naughty when they merely annoy us.

d. Failure definitely to make Christ real to them; by Christless living; lack of home worship; direct talk with them about Christ.

3. Christ's call to them: "Come unto me!"

a. Children's need of Christ and readiness to receive Him.

b. Call is primarily to Christ. Not merely to Church, Sunday School Class, Christian Endeavor. What do we teach them when we get them?

c. Importance of their finding Christ in Childhood. Again case of Rich Young Ruler. Are we making Him real to their life and needs so they will want Him. All life dependent on early life.

4. Childhood as Christ's supreme test for the home, the church, the state, and every individual. If we accept them in a Christlike spirit we accept Christ. The Kingdom will come when the world holds nothing that separates childhood from Christ.

SOME CHANGED VIEWS OF CHILDHOOD

Luke 2:52

I — "Jesus Advanced."

1. His own growth and development from childhood to manhood.

2. Under the influence of His life and teaching the world's attitude toward childhood has changed.

II — Special Changes of Late Years.

1. From assumption of lost condition (Infant damnation) to assumption of capacity for Christian life and character as natural thing.

2. From autocratic to democratic idea of family. Old time authority of parents compared with "father-and-son" idea. Good and evil in this tendency.

3. From Individualism to Institutionalism. Delegation of home functions to public institutions: recreation, reading, education, amusement, health, religion, etc. Benefit to under-privileged homes with loss to better-privileged homes. No substitute for Christian homes.

III — Need for Further Changes as Illustrated in Christ's Growth.

1. "Wisdom" needed more than education.

2. "Stature" more than physical health and athletic skill.

3. "Favor with God" more than church membership.

4. "Favor with man" more than mere popularity.

IV — Service rather than Self-seeking the goal in Christ Himself and in Human Civilization. All this as applied to training of childhood.

OBJECT SERMONS TO CHILDREN

"Whatsoever a man soweth that shall he also reap." Gal. 6:7

Take kernel of corn and burdock. Each a seed. Seed is like thought. Stem like purpose. Flower like act. Fruit like character and habit. Same whether good or bad; but good must be cultivated; bad grows without care.

"If sinners entice thee consent thou not." Prov. 1:10.

Tell story of little mouse that wandered away from nest. Saw trap with food in it. Mother had warned, but thought he knew better. Ate and caught. Mention two or three definite things bad children tempt others to do and results. Use mousetrap to demonstrate with if desirable.

"Create in me a clean heart, O God." Ps. 51:10.

Glass of pure water. Drop ink in it with dropper to show how sin enters and spreads and blackens heart. How be cleansed? Not by emptying for heart never empty. Hold over dish and pour pure water into glass from pitcher until water in glass clears. So God cleanses us from sin by crowding out evil with good if we open hearts to him. Cover glass with saucer to illustrate closed heart. God cannot cleanse.

"Shun evil companions, etc." (Hymn, "Yield not to temptation.")

Use apples, one perfectly good, one decayed. Show how bad apple in bin will decay others. So bad companions. Also use an apple all good except one or two bad spots. Ask what they will do with the spots, eat them or cut them out. So in following even good people they must not follow them in that which is bad. Jesus is like a perfect apple; we can follow Him wholly.

Commencement Day

THE RELATION BETWEEN INTELLECTUAL AND SPIRITUAL EDUCATION

Jer. 9:23, 24

I — Contrasts of the Test.

1. Wisdom vs. Knowledge of God.

2. Power vs. Knowledge of God.

3. Wealth vs. Knowledge of God.

4. The primacy of Spiritual Education.

II — Distinction between Intellectual and Religious Education.

1. The things God has made are the objects of Intellectual Education — Mathematics, science, government, art, human history, etc.

2. God Himself the object of Spiritual Education — Himself, His ways, will, and especially our relation to Him.

III — The Place and Relative Value of Each.

1. Intellectual Education alone tends to pride, snobbery, and the loss of real wisdom. The emptiness of unconsecrated culture. Parents more concerned about secular school than Sunday School.

2. Spiritual Education tends to narrowness, bigotry, intolerance, ruts, superstition.

3. Their mutual influence.

a. Intellectual Education broadens and fills out idea of God, man, duty, etc. Intelligently fosters and spreads spiritual education, missions, etc.

b. Spiritual Education gives true point of view from which to study God's works. It is more than acquaintance with Him. It is sympathy with and love for Him, giving the right attitude toward His creatures.

IV — Points.

1. Get Intellectual Education if possible, but Spiritual Education at any cost.

2. Like Paul, count everything but refuse for the knowledge of Christ.

WANTED: YOUTH FOR CHRIST

Matthew 9:35-10:4

I — Christ's Need of a Group of Trained Helpers.

1. His compassion for the multitudes.

2. The pressure of the work.

3. The apostles all young men.

4. Same conditions today.

II — Christ's Right to Youth.

1. His great work for youth. Done something for them neither we nor others could do.

2. His dealing with youth. Trace dealings with apostles, especially Peter.

3. His world enterprise that demands the best brains and devotion.

III — Christ's Demands of Youth. Five R's.

1. Repentance. Turning from sin, and trust in Him.

2. Reverence. For Him and all that concerns Him: Sabbath, church, Bible, humanity made in His image.

3. Refinement. "Come unto me." "Learn of me." Having the "mind of Christ." Spiritual culture, prayer, etc.

4. Reliance. Our strength in Him. Must have own Christian life, but from Him.

5. Readiness.

a. For life-service. Heart right. Mind trained.
b. Three possible forms of life-service.

(1) In the ordinary affairs of life: home, school, society, business — Honesty, industry, decency, courtesy, helpfulness.

(2) Extra time. Church and welfare work. Teaching, any religious work.

(3) Full-time Christian vocation: ministry, missions, religious educational leaders, etc.

IV — The Call of Christ Today.

1. The opportunities.

2. The challenge.

3. The answer. Christ and Peter. John 21:15-18.

WHAT IS WORTHWHILE?

Eccl. 3:12

I — Theme the biggest question of all thoughtful youth.

II — Text emphasizes rejoicing and doing good. "As long as they live."

III — Question of theme once asked of President King, of Oberlin. His answer; "To be what you ought; to count as you can; to enjoy as you may." These mean: 1. Character. 2. Influence. 3. Happiness.

IV — These as the fruitage of every good purpose; and can be had only as the result of a life-purpose that is right.

V — Life — purposes of two sorts: self-seeking and self-giving. Compare funnel that sucks all into itself, with lawn-sprinkler, that spreads all for the good of life around it.

VI — A self-giving life-purpose brings these three worthwhile results not as objectives in themselves, but as by-products. Illustrate by Christ and any outstanding unselfish life.

STEPPING THROUGH LIFE

(Sermon to Graduates)

Jer. 10:23

I — Meaning of Graduation. From Latin "gradus," a step. A step in life.

II — Text shows our need for God's guidance in life's steppings.

III — Your preparation for this step: studies, examinations, essays, orations, drill, dress, friends, visitors, etc.

IV — Its real importance. A milepost. Not yet at top. What it represents more than what it is: work, self-discipline, achievement, confidence, outlook, etc.

V — The next step.

1. To do the biggest thing we are capable of. What we were meant for.

2. Illustrate by watch as ornament, paper-weight, or time-keeper.

3. Find this step by taking God into account. The text.

a. We too often make our own plans and then ask God to bless them.

b. God has a plan for us. Our biggest task to find and fulfil His will for us.

VI — Always another step ahead. Each day a graduation. Always the need for God.

JUNE, THE MONTH OF WEDDINGS

Series of evening sermons on *The Road to Home, Sweet Home*.

Sub-topics:

Friends and Chums — The Social Beginnings of a Home.

Lovers and Near-Lovers — The Perilous Pathway of Courtship.

The Newly-weds — The Problem of Making Home a Sweet Home.

The Children — Their Right to Rule in Home, Church and State.

TEN FACTS ABOUT MARRIAGE

William Fielding Ogburn, professor of Sociology at Columbia University, was engaged by the U. S. Bureau of the Census to make an analysis of marriage in the United States through the census figures of 1920. He has spent two years in his research. Here are some of the actual facts about marriage included in his report:

Marriage is gaining ground.

Early marriages are increasing.

Fewer married men commit crimes than unmarried men.

Fewer married persons go insane.

Fewer married persons are found in poorhouses.

The death rate of married men is much lower than that of unmarried men.

Children of immigrants are marrying less and later.

One person in ten remains unmarried.

There is one divorce to every eight marriages.

There are 43,000,000 married persons in the United States.

"The Game of Life"

Sunday Talks to Young People and People Who Never Grow Old

May 22—The Spirit of the Game.

May 29—The Spirit of the Players.

June 5—Keeping Your Head.

June 12—The Goal of the Game.

June 19—Playing Fair.

June 26—Training Rules.

July 3—Members of God's Team.

July 10—Heroes Only. — Dr. W. A. Reynolds, Jr., M. E. Church, Los Angeles, Calif.

Prayer Meeting Talks

REV. G. B. F. HALLOCK, D.D.

I

SOME ELEMENTS OF SUCCESS IN LIFE

"Seest thou a man diligent in his business? He shall stand before kings." Prov. 22:29.

This is the month of commencements in schools and colleges. All are interested in the hosts of young people starting out in life. We wish them all success. Let us pray that they may be guided into it. For their sakes as well as our own, it may not be unprofitable to refresh our minds as to what are some of the secrets of success.

I. The importance of aim.

The lamented Professor Olney, of Ann Arbor, used to tell the story of a Chinaman who stood by the wayside hacking away at a log. He never struck twice in the same spot. A traveller came along, and seeing the uncertain hacking, said, "Well, John, and what are you making?" "Oh, don't know," said John, "maybe god, maybe bedstead!" Just so aimlessly is life often lived that men scarcely know the real object of their toil. Many there are so lacking in definite object of purpose that their lives prove little more than an ever uncertain hacking away. Many a life goes to waste and ruin simply because, like an abandoned and drifting vessel, no guiding purpose directs its course.

II. The aim must be high.

A purpose in life, however, is not enough in itself. It is all-important that the aim be both definite and high. It is an old saying that if you aim at the barn door you will never hit the weathercock on the steeple — which simply means that we must aim high if we would hit high. It is true for real success in life. In any department in life we rarely get more than we expect to get. "According to your faith be it unto you" involves a principle valid anywhere. Expectation is the first step in achievement. Confidence is a great element in success, even in a game of ball. It is unlikely we will either hit or catch a ball we expect to miss. Someone has said that Columbus practically found America before he left Spain, and so far from being surprised when he saw the western continent, he would have been surprised if he had not seen it. The expectancy of faith is a large element in all success.

III. But let us not forget that even a high, definite aim and purpose in life will not insure success. Impractical dreamers might claim these. The necessity is implied that the high ideal be pursued with untiring energy.

A good beginning plus a good continuance makes a good ending. "By diligence and patience the mouse ate in two the cable; and little strokes fell great oaks," as Poor Richard says in his Almanac. Get a high and definite purpose in life, and stick to it. It is will force, fixedness of purpose and persistency that enable a man to do or to be whatever he sets his mind on doing or being.

IV. Let us honestly face this other question also: What is real success?

It may be a real relief to know that success is not a measure of comparison with what other men and women have done. Success is just coming up to the level of our very best. It is making the most of our abilities and opportunities. To measure ourselves by comparing ourselves among ourselves is not wise. As one has aptly said, "The frog is not called upon to swell himself into an ox, nor to do the work of an ox." We should only ask, What is the level of my best, and how near am I coming to it? How does what I am compare with what I might be?

When Nelson signalled from his flagship to every person in his fleet, "England expects every man to do his duty," it did not mean the same to all. To the captains it meant that they should do their best as commanders; to the marines, that they should do their best at the guns; to the sailors, that they should do their best in sailing the ships; to the cabinboys, that they should do their best as messengers. Every one succeeded who did the best he could. Success is not a question of talents, but of doubling them. It is not a question of present position at all, but of making the most of one's self. To every "graduate," young men, young women, aiming for highest success, over both departments of your future business, the earthly and the heavenly, in each of which you are called upon to glorify God and do good to men, write high above the entrance door this significant motto: God expects every man to do his best.

II.

WAYSIDE OPPORTUNITIES

"Then the Spirit said unto Philip. Go near and join thyself to this chariot." Acts 8:29.

The vacation season is one which opens the Christians' many wayside opportunities if they are watchful to embrace them. Journeying along the way or tarrying in the midst of strange scenes and people, not infrequently God's people see the passing eunuch, hear the Spirit's promptings and have presented to them a chance to do good. Too seldom do we as professed disciples of Christ carry our religion with us as we should, or embrace the opportunities we see. It would be well if we carried with us more steadily Philip's readiness to respond to the Spirit's promptings and decided ever to do good as we have opportunity.

I. Opportunity is a time favorable for the accomplishment of any purpose. The word is composed of two latin words which meant at or before the harbor—"opposite the port." The original signification, therefore, is to be at or before a door, a gate or any opening. The narrative in the text shows that Philip was looking for opportunities. He had heard the Lord say, "Arise and go," and he went, and as he went he watched. It is fair to infer from the result that God will

usually furnish opportunities to those who are looking for them and really want to do something for them. Shakespeare says, "There is a tide in the affairs of men which, taken at its flood, leads on to fortune." There are such times in the spiritual world. Souls have such times to be saved. Workers have such times for doing saving work. Let us be watchful for the moments when we are "opposite some port."

II. An opportunity lost is lost forever. It was an old Latin saying, "Opportunity has hair in front; behind she is bald; if you seize her by the forelock you may hold her; but, if suffered to escape, not Jupiter himself can catch her again." "The mill will never grind again with the water that has passed."

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

III. God gives opportunities to us all. We live in a world full of opportunities to us all.

We live in a world full of opportunities to do good. The poor we have with us always. So have we also the sinning and the sorrowing. Every day opportunities come for us to be helpful to those about us. If we fail of noble living it will not be for lack of abundant opportunity.

IV. Opportunity for Christian service God makes known to us by the voice of his Spirit. When the opportunity came to Philip the Spirit prompted him to use it. God's Spirit always works in harmony with his providence. He studies times and occasions, and prompts us to use them. Philip obeyed the Spirit and used his opportunity. He might have pleaded good reasons for not approaching the eunuch, but he did not harbor objections at all. He yielded at once to the Spirit's promptings, and God prepared the rest of the way.

Right here is where much of the difference in usefulness of Christians lies. So many fail to use their opportunities or to obey the Spirit's promptings even when they recognize the voice of duty. Parents plead that they cannot speak with their children, friend fails to influence friend, and all of us are constantly letting slip the choicest chances for Christian conversation and work.

V. If any one would embrace opportunities he must keep himself in thorough preparation. It is said to be one of the secrets of General Grant's success that he kept his soldiers always in drill. He claimed that it was no time to prepare after the battle had begun.

An old fable says that once upon a time a wild boar of the jungle was whetting his tusks against the trunk of a tree. A fox passing by asked him why he did this, seeing that neither hunter nor hound was near. "True," said the boar, "but when the danger does arrive I shall have something else to do than to sharpen my weapons." The question of having opportunities is largely one of readiness for them. The virgins that were "ready" went in to the supper. The Christian who is listening is most likely to hear the Spirit's promptings telling of wayside opportunities. Let

us "study" to do good. Let us be always alert, in quick readiness to embrace opportunities to do.

When so many are going on their vacations a splendid opportunity is given for illustrating this topic. Every Christian ought studiously to endeavor to do some good. It will add zest to the vacation. In the church to which you go, at the seaside, in the hotel, on the cars, do some good. It will be a wonderful summer if all Christians adopt Paul's words, "As we have opportunity let us do good unto all."

III

THE CHURCH

Rev. Edward F. Randolph

The Church is not a club for social frolic, not a factory for making money, not even a hospital for nursing diseased souls. The Church is like a triangle. It has three vital angles. It is:

First — A Temple for Worship

The worship of God is fundamental to our welfare. The attitude of "No master, no God," assumed once by France and then by Russia, always results in a Reign of Terror. The great leaders of safety and progress have been persons who feared God intensely — Moses the lawyer, David the singer, Washington the statesman, Lincoln the emancipator, Frances E. Willard the reformer, and Christ the perfect man.

Now the Church is a temple for His worship. It has been called "God's dwelling place." Truly God is everywhere! But the temple helps us to realize this nearness by means of its sacred associations; the money given in His Name, the altar dedicated to His worship, the hymns sung in His praise, the sermon preached from the Book of Books, the God-seeking people assembled for instruction — all of these things, working together, inspire adoration for the living God. The 73rd Psalm vividly portrays this idea as the experience of a real man. Herein, the Psalmist informs us that during the week-days, in the midst of a materialistic society, his steps almost slipped in fidelity; but when Sunday dawned, and the doors of the sanctuary opened, he received a new song in his soul:

"Whom have I in heaven but Thee?
And there is none upon earth I desire
besides Thee.
My flesh and my heart faileth;
But God is the strength of my heart and
my portion forever."

Second — A Home for Christians

Christ revealed a new family, wherein God is the Father, the Holy Spirit is the Mother, Christ is the Elder Brother, and Christians ("whate'er their name or sign") are brothers and sisters.

Every family needs a home. The eternal home of this family is heaven; but the earthly one is the Church. Every home has a dining table. So here is served the Lord's Supper, at which there is no high or low, no rich or poor, but all are one in Christ. Here, when one suffers, all should suffer. Here, little children should be received

as members of the family of God. Here, all Christians should be brotherly — charitable, long-suffering, "rejoicing with those who do rejoice, and weeping with those that weep." In short, every Christian Church must have a homely atmosphere, or be — unchristian.

Third — A Workshop for the World

Every Christian must be a worker. His orders are, "Go everywhere," and "Disciple all nations." Slothful servants are consigned by our Master to "outer darkness."

Hence, the Church is a workshop—a shop where plans are drafted for the rebuilding of the world; where children are trained to become international men and women; where the budgets are worked out for world-service; where workers are equipped for home and foreign fields. In this workshop are found "the keys" whereon are inscribed the words "Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

Dear Reader

Are you a Churchman? Are you working with those who are seeking to build a better civilization? Do you loaf on Sunday, or worship, for humanity's sake? Do you act childishly toward the Church? Do you sit on the front seat of the theatre and on the back seat of the Sanctuary?

Then turn over a new leaf, join hands with self-sacrificing folks who aspire to world service, and invest your life in the greatest field for investment in the universe — the Christian Church.

"Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift."

— *The Philadelphia Record.*

IV

WINNING THE CHILDREN

Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." It is only the gospel that can preserve in this beauty and innocence the child virtue of complete trust and happy, artless impulses for the grown man. Unless these virtues are protected and encouraged through the teachings of the gospel, they become hopelessly lost, and the child, as it grows, loses its most valuable assets in life — those characteristics that make of it one with the kingdom of heaven. Because the preserving of these virtues is neglected, the child, after reaching man's estate, must painfully and tortuously struggle to win back that which he was allowed to fritter away, if he is to grow into that order of man desired by his Creator.

The Gospel is God's power unto salvation. It can take man at his very worst and transform him into a creature fit to associate with angels. It can take the broken heart and restore it to happiness and joy. It can rob the heart of the leopard of its predatory instinct and impulses so that it will lie down peacefully and contentedly with the lamb. No one who knows anything whatever of its saving power will for a moment

question its marvelous transforming power. But is there not enough of the evil spirit, the jungle spirit, the broken heart, already in the world without having their ranks recruited from our growing children? Why not use that ounce of prevention now and save the pound of cure later on?

Let no parents think they have met their full religious responsibility toward their children when they wash and dress their squirming and protesting offsprings to be taught for a short time the principles of Christianity by another. The sacred duty of preserving the innocence and the good of childhood cannot be shunted off thus easily. The public part the parents may play in the church if of little or no avail. It is the home environment, the home instruction and the home guidance and protection that are most effective and, if these are neglected for business or for pleasure, then the children are being ruthlessly robbed of their choicest treasures by those in whose hands their safety has been placed.

Parents must awake, for while they sleep the insidious enemy is sowing evil tares in their choicest harvest field. We must not neglect the adult in our midst, nor forget the darkened hearts of those who live along the paths untrodden by civilization and Christianity. They are worthy of every effort we can exert in their behalf. But this must not be done at the expense of our children. They must be so drawn to the Master while they are young that when they grow into their full stature effort will not have to be used on them. Win your child to the Lord Jesus Christ. Bring him up in the ways of righteousness, and teach him to walk in and to love the paths of peace and good will, and when he grows up he will not depart from them.— *Rev. W. H. Stubblebine.*

We found this quoted in *The Congregationalist*: I will not quarrel with you about opinions. Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked; and I desire no more. I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle lover of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister.—*John Wesley.*

SERMON TOPICS

Rev. Harry Evan Owings, of Granville, Ohio, has given Sunday morning expositions of the following psalms: "Psalm one, The Good Man;" "Psalm fifteen, The Worshipper;" "Psalm nineteen, The Thinker;" "Psalm twenty-three, What Religion Gives to a Man;" "Psalm thirty-two, How It Feels to Be Forgiveness;" and "Psalm thirty-seven, Does It Pay to Be Good?" —*Watchman-Examiner.*

Sermons

THE SPRING TIME

"The seed is the word of God." Luke 8:11.

This is the Spring-time. Planting-time. One of the prime requisites for planting and for planting time, is seeds. The time is gone, and forever gone, when anything that happens to be a seed of the sort of crop we desire is planted and a fine crop is expected. These are the days when tested and tried and proved seed, of the very finest procurable sort, is bought, at whatever price, and used, and we reasonably and confidently expect our labors and our judgments to be rewarded by large harvests of fine quality.

In the process of growing *Life* we ought not to be less wise than in the process of growing grain and other *crops*. And the Book says, "The seed is the word of God."

This is Spring-time in the world. Sin and war and greed and waste and all the other like agencies have dug up and turned over the whole human world, ready for sowing. And the question before us is just this one question: whether the good seed of the word of God, or the vile seed of every sort of anarchist and infidel weeds are to be sown and harvested.

"The seed is the word of God." It is good to sow in your own life, your own heart-life. The Bible is not a charm, that by keeping upon the shelf or locked up in a closet will bring us anything in particular. It is not a story-book for amusement. It is given to teach duty, to man and God and self; it is sent to show from what a height and into what a depth man is fallen, and to show a way out.

It is good seed to sow in our families. All the wisdom of the world is not concentrated in us who are moderns. That old conviction, ancient and seemingly discarded, that made the father the priest in his household, and that drove him to the exercise of those priestly functions, yielded

untold blessings, both spiritual and temporal, and made family life the thing God intended it should be, rather than the thing increasingly it seems to be becoming.

It is good seed to sow in the Community. Have you imagination enough, as you read, to picture life for yourself and your family and your neighbors, in a Bible-reading, Bible-knowing, Bible-practicing Community? In the home, in the public schools, in the Church school, in the weekday religious instruction, in the vacation Bible Schools, in all our modern agencies for sowing the seed which is the word of God — here is the ground that is likely to bring forth fruit 60 fold — 80 — 100. It would do us no hurt to look carefully into both the method and the matter of our own Community sowing in these regards.

It is good seed to sow in the nation. And "happy is that nation whose God is the Lord." The seed which is the word of God is the only known sure cure for anarchy and Bolshevism and crime and communism. Labor, capital, diplomats, financiers, militarists — how short-sighted when they substitute anything in the great wide world for the seed which is the word of God.

All over the whole human world, it is good seed. Clean personal habits of thought and speech and living — uplifted home life and womanhood and childhood — Godlike activity now and hopefulness for now and forever — peace in men's hearts and peace in human affairs — and every other good and true and right and noble and holy thing our hearts yearn for and the world needs, will be included in the fruitage of the seed which is the word of God, sown broadcast in preaching and right living. May the sower, yourself and myself, go forth, and sow without ceasing, as far as men and women and little children are found, "the seed which is the word of God." — *Rev. Geo. H. Crow, Ono Weekly Visitor.*

Losing to Find

REV. CLAUDE ALLEN McKAY, D.D.

"For whosoever will save his life shall lose it; but whosoever will lose his life for my sake shall save it." Luke 9:24.

We are not speaking in terms of poetic fancy when we say that we live in two worlds at the same time — a seen world and an unseen world. The world we see, hear, touch, in which we buy and sell, work and play, is a very real world to us. Our daily duties and daily needs remind us continually of this seen world in which we live. The other world in which we live, the world made up of the thoughts we think, the purposes for which we live, the moral convictions and religious principles which give tone and quality to our lives, does not always seem so real. It is very real, more real than the seen world. It is our unseen world.

Both of these worlds have their place and value for us. The person who flees to some secluded place, leaving behind him the sinning, suffering,

sordid world, is missing life as God intended. However, the man or woman who is living only for what is seen and heard, what can be eaten or put on, what is bought and sold, is likewise missing the life God intended. Do you remember our Lord's prayer, "Father, I pray not that Thou shouldst take them (the disciples) out of the world, but keep them from the evil of the world." He said, "Ye are the light — Ye are the salt of the world."

Witness the artist's craft. He must give diligent care to the selection of canvas, pigments and brushes, and the skill with which he puts on the paint, but Oh! if his picture is nothing but a decorated canvas — a seen picture with no unseen reality — what a failure indeed! The seen picture is important, but it must have a soul; it must be a crystalline window revealing spiritual treasures deep and meaningful.

It is even so with any one who would speak to us through the pen, whether it be to write a personal letter or to write a book. We all know that a certain diligence must be given to words, phrases, figures, and forms, but if a letter be merely a specimen of good penmanship and syntax, or a book be merely cleverly phrased narratives, what a studied piece of stupidity it is after all. Unless it weave the tissues of visions and dreams, and set before men's minds the challenge of a crusade or the path to greater living, it has no soul, and is dead. It is not otherwise with a business man. He too must give diligent care to many external features of his business, but there is — there must be — a soul! It is indefinable, but it is there. Employees feel it; customers sense it; in time the public discovers it, to despise it or to tolerate it or to trust and honor it. Whether sordid or sublime, there is a spirit in the wheels — the unseen world of that business.

Life is like that. Jesus took account of the fact that we live all the while in two worlds, a seen and an unseen world. This seen world has its place; but not first place. It has its value; but is not supreme. The unseen is primary; the seen is secondary. The unseen is eternal; the seen is temporal.

Are these words of Jesus, about losing life to find it, foolish words? I bid you open your daily paper, which is in a sense, a mirror of life as it is. Here is an account of a young Russian, paid a million dollars for a new invention in photography. But how strange to read that he is not to spend his new fortune on himself. One-half to charity and the other half to further scientific research! Do you say that he has made a foolish investment? If so, are you measuring it by the standards of the seen world, the market place and the counting room, or are you measuring by the standards of the unseen world of spiritual values? Every day's paper reveals some such incidents to show that man has not wholly forgot how to save his life by losing it in other ways than in the trenches of war or other extreme crises.

"The Richest Man in the World" was the title of a paragraph which I noted in a magazine. I prepared to read about oil or automobiles or stocks and bonds, but No! "The richest man in the world" was General Baden-Powell, the founder of the Boy Scouts, who is so rich because he is loved and honored by a million boys all around the world! But what are the standards of value? Those of the seen or the unseen world?

How strange and wonderful it is to live! How tragic to have seemed to live, but not to have lived! What a triumph to find life that is real. It is not strange that yonder Man of Galilee looms so large on the horizon of the centuries, above all others. He taught mankind the true

standards of value by which all life is to be measured.

"He that would save his life" — we pause. We all want to save our lives in the real sense. Mr. Worldly-Wiseman counsels, "If you would save your life, then save it, keep it for yourself, follow the line of safety and policy, look out for number one." But the Master of men, who has earned the honor and respect of the best and most thoughtful people of nineteen centuries, does not so counsel. His words are very different. He that would save his spirit treasures, let him give them away. To keep your nobler emotions of sympathy pent up, unexpressed, is to have those fountains dry up. Express them, give them away, and you shall have within your soul a well of sympathy springing up into eternal life. So it is with love. Unexpressed it withers and dies, but when shared, it blossoms like the rose of Sharon. Truth is never so clear and radiant as when it is being shared. So is it with your moral principles and religious convictions. Do not keep them wrapped in a napkin, but use them every day and they increase in beauty and worth.

"He that would save his strength, let him do as yonder oarsman — drift with the current and save his strength." Ah! No. That is the counsel of defeat and death. Rather let the oarsman give of his strength and his strength will grow. To save his strength is to lose it, but to give is to gain. He acquires the strength of the stream he resists.

"We rise by the things we put under our feet,
By what we have mastered of good and gain;
By pride deposed and passion slain,
And the vanquished ills we hourly meet."

Here are two farmers. One is out in the field dropping good and costly potatoes in the ground and covering them with dirt. The other farmer follows another plan. He is playing safe. He keeps the potatoes he has safely in the bin, dry and warm. Life is like that. How often indeed to lose is to gain, but to keep is to lose. Some one has said, "He that puts *things* first and God second, loses both."

I see two fruit growers. One is pruning his trees, grape vines and rose bushes unmercifully. The stubs bleed, and many long branches are cast into the fire. The other fruit grower saves his vines. He will not practice discipline and self-sacrifice on his vines and trees. But, alas! in the time of harvest the truth is demonstrated, "To keep is to lose but to lose is to find."

Men have said that Jesus' words about saving your life by losing it are paradoxical, and so they seem. But they are true to life. Apparent finding is often tragic losing, and apparent losing is joyous finding!

The Voice of the Infinite: Communion Sermon

REV. R. LINCOLN LONG, D.D.

Text: "Harden not your heart, as at Meribah, and as in the day of Massah in the wilderness.

When your fathers tempted me, proved me, and saw my work." Psalm 95:8, 9.

This constant call of the Father's voice is the real experience of the child of God. Prayer is the conversation that we hold with Him. Man without God, in his time of trouble and in the time of coldness, when the heart is yearning to pour out an expression of gratitude, would be talking to himself without God.

One of the most tragic pictures in all literature is Hamlet's soliloquy, for there you have the cry of a soul and no answer from heaven. Living without communion with God may be likened unto one of Shakespeare's magnificent dialogues, one side is entirely blocked out.

It has truly been said that all other religions represent man reaching for God. However beautiful those religions may be they miss the tremendous fact of the Bible religion, for the Bible represents God as searching for man, calling to him; "O that ye would hear my voice. Harden not your hearts, as in the time of provocation."

You will completely miss the golden ore in this passage of the Bible if you do not understand the meaning of those queer Hebrew words, Meribah and Massah. Meribah being interpreted means contention and strife; Massah, the time of temptation. And the Psalmist carries you back in tradition to the rebellious children of Israel, who having been liberated by Moses from slavery one month and fifteen days, have so completely forgotten the longing of their hearts for freedom that this new freedom has brought them into a hopeless state of contention and a long period of temptation to forsake the God of Moses who put it in his heart to be their liberator.

Through fifteen chapters of Exodus you read the constantly recurring reference, "Let my people go," and when the heart of Pharaoh is finally softened and liberty won merely because that liberty has placed upon them the responsibilities of self-reliance, they now wish that they might have died in slavery.

This picture is a parable of the 20th century. New liberties and responsibilities have been thrust upon us. Freely we are allowed to discuss the most sacred things of home, church, state and school. That discussion has become a mighty contention. There are many now who would like to go back to the efficiency of the iron-handed Pharaoh. But if only this contention and temptation may be hushed for a period it will be a Voice

of God that will soften the hearts toward one another and speaking freely will lead us through the wilderness along paths of righteousness.

Mark this difference between the old days and the new: the old days are the days of command, the commands of a hard-hearted Pharaoh. The new days are the days of appeal. In a very large sense God does not command but appeals and it is only by softening our hearts and voluntarily listening to His Voice that we may understand the Voice of the Infinite.

The Lenten season has been said to be the period in which we awaken our conscience. There is, however, a larger word than conscience.

It is the Voice of Christ and the Comforter speaking in our hearts. Conscience is born of experience, the Voice of the Infinite comes from heaven.

Remember that I said that Jesus "teaches" not "taught." He still teaches, for did He not say at the close of his life, "I have many things to say unto you but ye cannot hear them now." And of the Comforter he said, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." Let us therefore cease scolding and nagging one another or haranguing about the evils of the day. Let us pause for a moment and see if there be not a higher and more everlasting truth than the voice of mere man.

As many men need to cultivate an ear for music, so many Christians need to cultivate a fine ear for the overtones whereby the Voice of Christ really can be distinguished. We are in confusion because we do not know the voice of our Shepherd. We cannot detect whether the voice of the speaker rings true or not. As a Christian we ought to know the voice of the hireling. He is not the Good Shepherd. When the wolf of trouble and starvation and depression comes, he leaveth the sheep and fleeth. His voice may be sweet but every one who says, Lord, Lord, in melodious voice is not speaking in tune with the Voice of the Infinite.

Today in the Upper Room in the sanctuary removed from the feverish rush of the world of contention and temptation, from the city streets of Maribah and Massah, let us hearken for the Voice of the Infinite. Let not your hearts be hardened for he is our God. We are the people of his pasture, led by His hand.

A Commencement Address

As commencement season approaches and four million children leave the schoolroom for the last time, the nation may well pause to ask what it means. Why should society allow these young people to go forth thus when most of them have only an elementary schooling or less? How many of them should go on to high school and college? Will they meet the test of life in our efficient and high-pressure civilization? Or will they break as they struggle with problems of health, home, learning, citizenship, work, leisure, and conduct? Do they really know how to learn? Do they know

the difference between schooling and education? Do they appreciate the importance of building fineness, beauty, and harmony into every phase of their daily lives? These and a host of other questions come crowding into the minds of teachers and parents during the last days of the school year and they are important questions.

To the question, when should the youth leave school, there is but one answer — when he is prepared to take his place as a happy and effective member of the community. To educate is to guide growth. Parents, teachers, and the com-

munity continue to guide the growth of young people until they are able to guide their own development. How long this guidance should continue depends primarily on two factors—first, the complexity of civilization itself; second, the capacity of the pupil to learn.

In a simple society children need little formal schooling. They learn by watching their parents and neighbors. In a complex and changing civilization they need much schooling. The child who is bright and strong should be able to make his adjustment more quickly than a child who is weak or stupid. The dull child, therefore, needs school more than his gifted brothers and sisters. This is contrary to the old idea that only the bright should be encouraged to go on, but it is plain common sense. Schools exist to fit young people into life, and when they turn youth out before it is ready for life, they are merely passing on burdens of ignorance, inefficiency, or criminality which all of us must eventually bear.

It is idle to debate who is responsible for crime. The crude fact is that crime exists—hundreds of thousands of people pass through our jails and prisons each year. The prevention and correction of crime are primarily educational problems and can best be handled by the authorities that are most skilled in dealing with those problems.

This new concept of the school is making profound changes in curriculum, methods, and organization. Even greater changes are ahead. The elementary school is becoming more efficient and will probably be shortened to six years. The period of growth that is now covered by the junior high school, the senior high school, and the junior college, presents varied problems which in the end will lead to the development of a school—or groups of schools—sufficiently diverse to meet those problems. These schools will be less wooden in their insistence on a fixed period of years, uniform lengths of term, or fixed routines covering the entire day. They will make increasing use of ideas now evident in opportunity schools, part-time schools, evening schools, co-operative classes, adult study groups, libraries, and similar agencies.

Meantime we have the four millions who are now facing commencement. Their education need not stop, even though their schooling does. The idea that adults cannot learn is quite exploded. We have daily before us the inspiring example of millions of adults who have gone through the difficult learning process of mastering the automobile—an achievement that requires the individual to do six distinct things at once, quickly and in co-ordination. With his eyes the auto driver watches a changing foreground; with his ears he listens to the movement of the engine; with his left foot he releases the clutch; with his right foot he manages the brake; with his left hand he turns the steering wheel; and with his right hand shifts the gears. That this complicated learning process has been achieved by millions of adults—many of them of an advanced age—is fair proof that the power to learn is lifelong, even though the rate of learning may diminish.

Could we make but one suggestion for commencement 1927, it would be a new emphasis on the importance of learning as a lifelong project. As suggested in *Education for a Changing Civilization* by William H. Kilpatrick, society faces today a problem quite different from that of education in former times. And society is meeting that problem. In addition to the schools there are now a host of educational influences of large importance. These include magazines and newspapers, radio, public library service, groups like the General Federation of Women's Clubs and the National Congress of Parents and Teachers, whose total enrolment runs into the millions, luncheon clubs like the Rotary and Lions, whose weekly attendance is now several million, summer schools, institutes of banking, and conventions by the thousands. These are all agencies which have sprung up to meet the need for continuing education in a civilization whose most conspicuous characteristic is rapid progress. For the young people who can catch a vision of what is ahead and prepare themselves for it there are truly remarkable opportunities.—J. E. M., *The Journal of the National Education Association*.

The Voyage of Life: Baccalaureate Sermon

REV. MARTIN SCHROEDER

"Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed, he fell asleep; and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water; and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? For he commandeth even the winds and water, and they obey him."—Luke 8:22-25.

Senator Howell of Nebraska in an address be-

fore a graduating class once compared his hearers with a ship all ready for the voyage. It has been supplied with provisions of various kinds, and, after one rope and bridge after another has been lowered and drawn back, the vessel is released to plow the seas under its own power. It was an impressive recital of his own observations which entered into the body of that address. So impressive it was, that after the close of his address I followed that ship out into the open sea, and wondered what would become of it. It struck me that back of the majestic sight of a sea-going ocean liner there is something which escapes the casual observer. That something is the fact that the ship has been prepared to cross the seas to arrive

at a definite port of destination, and again, the ship is brought to its destination by a captain.

I — The Port of Destination

1. The Need of such a Port. When Christ had entered the boat with his disciples he said unto them: "Let us go over unto the other side of the lake." There was the purpose for their entering the ship. In life's voyage there is many a ship afloat without a final destination in view. Looking upon human society is sometimes like standing at a resort, where hired boats are pushed hither and thither for no other purpose than to have the satisfaction of being in one of them.

In 1910 there occurred a peculiar incident at West Farmington, Ohio. The commencement exercises of the high-school and a funeral were held in the same church the same afternoon, the funeral at one, and the graduating exercises at 2:30. The class had decorated the church previous to the arrival of the funeral party, so that the commencement exercises could begin immediately following the funeral services. The class motto was suspended above the chancel, and not covered up for the funeral. Upon the arrival of the casket it was placed directly under the motto "Launched, but whither bound?" It is so with all of us. Particularly at a period of leaving school, you are released, you are launched, well prepared for a voyage, but, whither are you bound? What is your purpose in life?

2. The Possible Failure to Reach the Port. There is an army of young men and women who, with you, receive their diplomas, and are filled with the desire for success. The sad thing however is that many possessors of these diplomas slip back into places which are as competently filled by people without your preparation. The reason is the absence of a goal; it is the uncertainty concerning a port of destination whither to sail.

Success does not happen, neither does failure. Either one is the result of laws as rigid as those of nature or civilized nations. In a ship we find the application of the laws of various sciences. There is mechanical as well as electrical engineering. There is the science of navigation itself. Let any one of their laws be violated and disaster must be the result.

About a year ago one of our nationally read magazines carried the picture of a steamer which had been wrecked near the Pacific Coast. No storm was prevailing at the time of the disaster, and the wonder was that the captain, who was a skilled and experienced officer, would have been careless enough to let his boat go so far from the course. No one was more at a loss to explain the accident, until it occurred to him to examine the compass. He found in it something that looked to him like the point of a knife. Upon investigation he found that the day before, in trying to remove a spot of rust, while cleaning the compass, a sailor had broken off a bit of the point of the blade of his knife. This bit was not a quarter of an inch long, but, by drawing the needle far enough away from its true direction to mislead the man at the wheel, it wrecked a vessel that was 300 feet long. The knife that was broken was not worth

fifty cents, but it destroyed a vessel worth \$500,000.

Like this bit of steel, making inoperative the principal law of navigation, drawing the magnetic needle away from its proper pointing with such momentous results, is many a word and deed uttered or performed with no evil intent, but the influence of which may wreck lives and dash souls upon the rocks of eternal woe. Our human society with all its individual lives who strive for success is subject to laws which can be violated only at the peril of disaster. There are many who ignore those laws which lead to a happiness that may be enjoyed by any practically inclined person. They merely drift, as it is an easy way to exist. To plan one's course takes thinking. To follow it, after it has been mapped out, calls for resolution, persistence, hard work, and an indomitable faith in the living God. These requirements are to many a youth too hard a law to be followed consistently, and so drifters multiply and the number of disappointed existences increase in the same proportion. No one ever drifted into success.

3. Choice of a Port. After pointing out the danger to which you are exposed, let us see if we can conceive of a plan to avoid the danger. You can hardly open a magazine without being attracted to an advertisement of some steamship company, inviting you to some far-off corner of the globe. You have many choices. After your choice is made, you prepare for the trip. This is your situation today. The world lies open before you. You have many choices. Many more than in a few years from now. You live today in a fairyland of possibilities, and blessed are you if you know how to make use of this fact, and choose the right haven toward which to steer your ship.

The question that presses upon you is "What am I going to be?" During 1926 the International Y.M.C.A. completed a world-wide questionnaire on the ideals of youth today. 50,000 were questioned in thirty-eight countries. A summary of the replies to the question "What would you like to accomplish during the next ten years?" shows the majority of the world's youth indicate a desire "to obtain a good position in business and society" and "to secure money for a comfortable home." There was a marked absence of the desire to enter the professions which are exacting in scholastic preparation. Can you be numbered among those who are desirous of these things? Are you resolved to make the things of this world your goal and haven for which to embark? What is the answer to the question: "What does it profit a man if he gain the whole world and would lose his life?"

The little word "if" suggests the fact that few gain that portion of the world on which they have set their hearts. Have you a guaranty that you will get your desired share? But let us take it for granted that you belong to the few who achieve worldly greatness; what then? Where is your profit? Do not think that I am making light of prosperity or happiness; of friendship or learning;

of wealth or places of power. It is well to be above want, enjoy friends, and delight in matters of learning. But the question is still open: "What is the exact profit?" Does wealth or power add to human happiness, does it bring peace to one's soul? Was David, the King, happier than David the Shepherd-boy?

Am I tearing down castles? You may say: "At least he will spare us our last sanctuary on earth, the warm light of home, and the love of friends." Surely, a father's care, a mother's love, a friend's proven fidelity are all gain? Yes, but, do these things endure? Is not change and decay written on all of them?

"What object in life, what haven for which to embark are you going to leave us?" you ask. Dr. Stone of the Academy of Natural Sciences, in Philadelphia, has spent the better part of six years on Cape May, N. J., which is the converging point for two aerial highways of the 240 different kinds of migratory birds which he has observed there in their habits. Once, being asked how the birds find their way during the migrations, he answered: "No one knows definitely, it is a debatable point. But I think, there is some inherent sense of direction which tells them where to go." Those birds spent their lives between two very definite points.

As God has placed such marvelous urge into these feathered travelers, has he left us without any natural desire where and how to spend our lives and eternity? Is it not the most natural thing for man to realize the vanity of the things which this world offers for a short-lived while, and with burning heart to desire to spend life and eternity in a continual consciousness of the presence of God? In the choice of your life's object you must provide for eternity.

A man knew that he must some day take a long journey into some far-away country from where he could not return. He knew he was to leave everything behind him, and fit himself for life in the new country. He must take that journey, but he was not sure when he would begin. Mayhap today, he must drop all and start. Any moment the most important things of his life may be dropped forever. All affairs of his home and business have to be arranged accordingly. The right to travel has to be arranged for. Yet he does nothing to get ready. What do you think of him? Yet, that is your situation if in choosing your life's object you leave out eternity.

According to many indications, there are an abundance of people who have never answered that question. They live from hand to mouth, driven by circumstances, guided by accidents, impelled by passions and desires, knowing what they want for the moment, but never having tried to shape the course of their lives into a consistent whole, so as to stand up before God and man when the question is put to them, "What seek ye?" and to answer the question. They are drifting, the objects of winds and currents, without a strong hand at the helm. Someone, impressed by this state of human nature, and observing the

movements of sailing ships, has given us these lines:

"One ship drives east and another drives west,
While the self-same breezes blow;
'Tis the set of the sail, and not the gale
That bids them where to go.
Like the winds of the air are the ways of the fates,
As we journey along through life;
'Tis the set of the soul, that decides the goal,
And not its storms and its strife."

II — The Captain

1. The Need of a Captain. After you have made up your mind where to go, you want to be assured that the ship which is to convey you is directed by a captain who has set himself the task to bring you safely to the haven of your desire. No company will advance a man to captaincy when not sure he can meet its rigid demands. The disciples depended upon their Lord in the midst of storm and peril of shipwreck. The experience caused them to exclaim: "Who then is this, that he commandeth even the winds and the water and they obey him?"

We are proud of having harnessed the forces of nature and made them our servants. They are good servants, but woe unto us if they turn master. The winds and waves carry us to distant places, but now and then these elements seem to revolt and bring the wisdom of man to naught. In the storms of life you must be able to appeal to one of whom you are certain can command peace, and make you experience a stillness after the storm. It is told that in the midst of a most fearful storm at sea this comparison was felt, and resulted in the writing of that well-known prayer:

"Jesus, Saviour pilot me over life's tempestuous sea;
Unknown waves before me roll, hiding rock and treacherous shoal;
Chart and compass come from thee; Jesus, Saviour pilot me."

2. Pirate Captains. The captain who is guiding your ship may not always be the one whom you would chose. During early history there arose a controversy with England over the practice of impressing American seamen into English service. British captains stopped American vessels and forced men to their ships, and to obey captains who would lead them where they had no intention of going. My friends, you are in danger as you venture upon life's voyage of being impressed into service of pirate captains. If you do not resist, it may involve betrayal of your home, school and country, everyone of which expects you to follow a captain acceptable to them.

Who are these pirate captains, you ask? They are such as enter your life as friends and helpers, but remain as masters. You accept their guidance on a side-trip before finishing your first voyage. Consider the power of vanity, selfishness, envy, haste to get rich, intellectual pride and indulgences

(Continued on page 1130)

IMPORTANT RECENT BOOKS



REV. I. J. SWANSON, D.D.

A Guide to the Study of the English Bible, by Hershey E. Spence and James Cannon III. 187 pp. With maps. Cokesbury. \$1.25. Both authors are professors of Biblical Literature in Duke University. This syllabus has been tested in the class room, and has been found an acceptable and stimulating guide to the contents of each Bible book. It is intended to be used with the Bible alone, as the main source of information regarding itself; but in the reviewer's judgment a good Bible dictionary is also needed to give the student an intelligent, general view of the Bible.

At Outline Course in Bible Study, by Ada Thurman Terrill. With outline maps. 177 pp. Revell. \$1.50. The author is an experienced and successful Bible teacher in a school for girls, Dallas, Texas. Her aim is to present an historical and biographical study of the O. and N. T., with the Bible itself as the chief text-book. She does not attempt to teach any particular creed, but leaves the student to form his own conclusions. This is an interesting and comprehensive outline of the Bible. It cannot fail to give the earnest student a good grasp of the subject. The reviewer suggests, in this case also, the use of a good Bible dictionary in connection with the text-book.

History and Revelation, by W. G. Jordan, D.D., Prof. of Hebrew Language and Literature, Queen's University, Canada. 288 pp. Doran. \$2.25. A critical examination, and estimate, of the contribution of Israel, through the O.T. Scriptures, to the thought and life of religion, and especially of its laying the way for Christianity. This is a rich field of investigation, and Prof. Jordan has succeeded in laying bare its treasures. There is a tendency in certain Christian quarters to belittle or even to lay aside the O.T.—even great thinkers, like Harnack held that the O.T. might safely be discarded; but a reading of this book will convince the open-minded that the O.T. is of permanent religious value. It shows Israel's history in its relation to religion; its attainment of monotheistic belief; the spiritual messages of its prophets; and its preparation for Christianity. The two closing chapters on Jesus Christ and the O.T., and The Individuality of Israel, are especially discriminating and illuminating.

Was Jesus an Historical Person? by Elwood Worcester, D.D. 80 pp. Oxford University Press, American Branch. \$1.25. Denial of Jesus as an historical person is not widespread, but every now and then it crops up in influential quarters. About a year ago, when this question was being discussed in newspapers and magazines. Dr. Worcester preached two sermons on the subject—one on the testimony of His enemies and the second on the testimony of His friends, dating for the most part from the first century. This little book embodies these sermons. It is a convincing proof, to the open-minded, that Jesus lived at the time, and taught and did the things the N.T. reports of him.

The Ten Greatest Sayings of Jesus, by Rev. J. C. Massee, D.D. 161 pp. Doran. \$1.50. Dr. Massee has selected for discussion ten of the sayings of Jesus which reveal his life-philosophy and his conception of His life and mission. Summed up, Dr. Massee holds that these sayings disclose holiness as a relationship with God through Jesus Christ, and that righteousness is a matter of conduct proceeding from such a relationship. This book deals with lofty themes in a clear, plain, and, to evangelical believers at least, a convincing way.

A System of Natural Theism, by Leander S. Keyser, D.D. 159 pp. The Lutheran Literary Board, Burlington, Ia. \$1.35. A high-class presentation of the theistic argument. It follows closely the well-established lines of evidence, and adds new defences against the assaults of the mechanistic view of the universe. It deals trenchantly with the newer as well as the older antitheistic theories. It has a noble chapter on the Goodness of God. It answers and disposes of the allegations of such men as H. G. Wells that God is finite. A brief but weighty book.

The Holy Spirit, by R. A. Torrey, D.D. 201 pp. Revell. \$1.50. Eight addresses by this widely-known and successful evangelist on the person and work of the Holy Spirit. Their aim is to induce Christian believers to seek "the gift of the Holy Spirit." They are popular in form; direct, simple, well-illustrated from the author's personal experience and wide observation; and are deeply spiritual in tone and purpose.

The Faith and Practice of the Quakers, by Rufus M. Jones, LL.D. 181 pp. Doran. \$2.00. No one could be a better interpreter of the Society of Friends than the distinguished author of this book. Here we are told the story of the rise, type of thought and life, attitude towards the sacraments, humanitarian spirit, record as peace-makers, and devotion to education of the Quakers. In his closing chapter Dr. Jones makes a powerful plea for a new and vital spirit among all Christian people, through which alone have we a right to expect the emergence of a new world.

The Anglo-Catholic Faith, by T. A. Lacey, M.A., Canon of Worcester. 185 pp. Doran. \$2.00. The Anglo-Catholic party is growing fast, numbers within its ranks a multitude of devoted Christians, and is led by men of fine intellect. Canon Lacey traces this movement to its historic basis, gives an account of the Tractarians, and outlines the development of Anglo-Catholicism since that day. He shows its relationship to the Anglican and the Roman churches. He describes the belief of his party with regard to the Gospel, the Sacraments, the priesthood, public worship, and to special church practices, such as fasting, and reservation of the Eucharist.

Congregationalism, by W. B. Selbie, D.D., Principal of Mansfield College, Oxford. 199 pp. Doran. \$2.00. Congregationalists have influenced the life of America and Great Britain, both politically and religiously, out of all proportion to their numbers,

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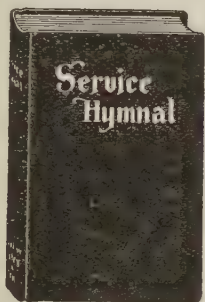
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which have never been great. Dr. Selbie traces their history from Browne and the Brownists, the Congregational martyrs, the Pilgrims in Holland and America, down to the present day, and in all the lands where they are found. He shows their special contribution to liberty of thought, to ecclesiastical and religious freedom, to evangelism, and to progressive theology. Within the necessarily restricted limits of this book, it was to be expected that the author would leave many significant phases of the life and work of this body untouched or but slightly noticed; nevertheless, he gives, as far as he goes, an admirable account of their contribution to Protestant Christianity.

Religion or God? by Edward S. Drown, Prof. in the Episcopal Theological School, Cambridge, Mass. The Duddleian Lecture for 1926, delivered in Harvard University. 26 pp. Harvard University Press. \$1.00. A lecture which will nourish mind and spirit. Prof. Drown answers ably and satisfactorily the question, "Is religion merely the product of man's own faculties, or is it the revelation of a reality that lies beyond the life of man, and which forms the object to which his religious attitude is directed?" by showing that "religion is the revealing power of a living God."

What May I Believe? by Edmund D. Soper. 282 pp. Abingdon. \$1.50. The studies in this book were first given to a group of young people composed mainly of students in Northwestern University. They deal with insistent and important matters of religious belief, such as, How may I know there is a God? Is God good? How was the world created? Is the Bible God's word? Was Jesus Christ a real man? How much more than a man was Jesus? Can I believe in the Trinity and still remain a monotheist? What must I do to be saved? Why do men pray? Is the Kingdom of God an impossible dream? Is Christianity the final religion? Dr. Soper discusses these vital questions in a very competent way. He knows the student mind, and he knows how to make friendly and helpful contacts with it. Put this book into the hands of enquiring youth; it will straighten out many of their mental and religious tangles, and will deepen their loyalty to Christ and His church.

The Truth of Christianity, by Lt.-Col. Turton. 508 pp. Blessing. \$1.00. The tenth edition of a remarkable work by a layman, in which he examines twenty-five of the weightiest argument for and against believing in the Christian religion. He is fair and courteous to his opponents, lucid in the presentation of his side of the case, and well-read on his subject. His work is convincing; it will do a lot of good to young people troubled by doubts and questions regarding the validity and value of religion. We heartily commend it.

The Christlike God, by Francis J. McConnell. 275 pp. Abingdon. \$1.75. Bishop McConnell is one of the outstanding thinkers of the Methodist church. In this volume, he assumes the Christlikeness of God, and seeks for an understanding of the nature of God as He is disclosed through the life of Jesus. This method of approach, yields, in the hands of the Bishop, rich and satisfying results, both intellectual and spiritual. It makes God more intelligible, closer to human life, and nearer to the heart of man. Through Jesus' life and works and teaching, the Bishop interprets the Divine personality, in its unity, unchangeableness, power, knowledge, omnipresence, immanence, and transcendence, and sees God in Christ as creator, king, father, co-worker and friend.

Changing Backgrounds in Religion and Ethics, by H. Wildon Carr, Prof. of Philosophy, University of London. 224 pp. Macmillan. \$2.00. The "changing backgrounds" of Prof. Carr's striking new book are those of "progressive creative evolution." This theory

he elaborates in a brilliant way, illustrating it by many references to science, philosophy, ethics, and religion. He maintains that all the old problems relating to the idea of God, creation, individuality, personality, survival, freedom, pain, evil, ethics, and religion, are more easily explicable on this theory than on any other. But what is this but the Scriptural teaching of the indwelling Spirit of God, restated in scientific terms, and not at all improved thereby?

How Do We Know? by Cortland Myers, LL.D. 118 pp. Judson. \$1.00. Dr. Myers meets the more or less common allegation that science knows and religion only guesses by showing that knowledge is reached through the heart, through inner experience, more surely than by the intellect alone. He answers in the five chapters of this book such great questions as, How do we know there is a God? that the Bible is the word of God? that Jesus is the Son of God? that we are children of God? and that we shall live forever with God? The treatment is popular, and abounds in illustrations from life. It will carry conviction to the average reader.

Rural Sermons, by Harry Benton, Instructor in Rural Church Work, Eugene Bible University, Eugene Ore. Eugene U. Press. 288 pp. \$2.00. Something new! Eighteen sermons preached to country people, couched in their language, illustrated from life in the open country, and good for city people as well. These are plain, practical, helpful and interesting sermons.

What is a Christian? by James E. Clarke, D.D. 123 pp. Revell. \$1.00 in cloth; 50 cents paper; with a blank Certificate of Church Membership on first page. An excellent book to put into the hands of prospective or new church members. It describes twelve aspects of the Christian life, in a clear, attractive, practical, and Scriptural way; and also gives four illuminating answers to the question, "Who is this Son of Man?"

Visions of the Spiritual World, by Sadhu Sundar Singh. 69 pp. Macmillan. \$1.00. These are visions of a great mystic and saint. Whatever may be one's explanation of the, they do not conflict with what is either revealed or may be fairly inferred from the teachings of our Lord. The visions relate to Life and Death, What happens at death, The world of Spirits, Man's help and teaching — now and after death, The judgment of sinners, The state of the righteous and their glorious end, and The aim and purpose of creation.

The Fact of Prayer, by John Elliott Wishart, LL.D., Prof. of Church History, San Francisco Seminary. 225 pp. Revell. \$1.75. This is a book of unusual value. On the assumption that prayer is a fundamental fact of human nature, it proceeds to show that there is a realm of spiritual reality corresponding to the truths prayer presupposes; that judged by the way in which Christianity meets the needs of the soul as they are voiced in prayer, it is vindicated as the sufficient, universal, and final religion; and that tested by experience prayer gives victory over the evil within and without us, and thus gives assurance of final spiritual victory to all believers. The book deals with the reality of prayer, the problems of prayer and the uses of prayer. Dr. Wishart is a man of wide reading in the literature of his subject, has thought the question through for himself, and has reached conclusions which satisfy both the mind that wishes to know, and the heart that seeks contact with, the great Reality, God.

The Life of Prayer in a World of Science, by William Adams Brown, Ph.D. 194 pp. Scribner's. \$2.25. The author is one of the foremost American writers on theology and on the church. He here frankly faces the questions which modern science has raised regarding the nature and value of prayer, and



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The Imitation of Christ, Translated and edited from a newly discovered manuscript, by Albert Hyma. 182 pp. Century. \$2.50. For over five hundred years this book has been a classic on the inner life. Dr. Hyma, the editor of this edition of "The Imitation," has examined over twenty thousand MSS. of the work, and believes he has come as close as possible to the original text. The format of this edition is worthy of this great devotional work, which is revered by Protestant and Catholic alike.

The Twenty-Third Psalm, by John McNeil. 94 pp. Revell. \$1.00. Admirers of the noted Scottish evangelist who writes these six sermons, will find here the qualities they associate with his preaching—plainness, humanness, pithiness, directness, and a mystic strain withal which brings his hearers and readers into contact with the unseen and eternal.

Our Father's Business, by James Thayer Addison. Prof. in the Episcopal Theological School, Cambridge, Mass. 73 pp. Doran. \$1.00. Choice meditations for Lenten daily reading, based upon N.T. passages, and rich in spiritual suggestions and guidance.

The Crucifixion in Our Street, by George Stewart, Ph.D. 170 pp. Doran. \$1.35. This is a book of deep insight into the meaning of the Cross in our day and "in our street." It abounds in illustrations of heroic, self-sacrificing service of humanity, taken both from the past and the present, and from widely-varying walks in life. This is an interpretation of the Cross in terms of sacrificial service, the Spirit of Calvary.

Fathers and Sons, by Samuel S. Drury, Headmaster of St. Paul's School. 158 pp. Doran. \$1.50. The author comes into contact, year by year, with many sons and many fathers. He is therefore able to determine in what directions the average father is helping or hindering the proper training and development of his boy. He makes a plea to fathers to take their responsibility seriously, and to make comrades of their sons. Fathers who are in earnest about helping their sons to develop manly Christian character will find in this book abundant practical suggestions on the subject.

Youth and Truth, by W. A. Harper. 225 pp. Century. \$1.50. The author is President of Elon College, N. C. He is profoundly in sympathy with the spirit of the present Youth Movement, which he thinks is at heart "a Truth Movement." He holds that modern college students are deeply religious but are impatient of the older creeds, and earnestly wish to work out such an interpretation of Jesus, the Bible, Christianity, and the Church, as shall satisfy their intelligence and actually "work" in everyday life. He maintains that youth, with its sincerity and passion for reality, should inspire the older generation with hope rather than despair. This is a hopeful "youth" book, and gives a new angle to the much-discussed "revolt of youth."

Handbook of all the Denominations, by M. Phelan. 215 pp. Cokesbury. \$1.25. A brief, but fair-minded and accurate account of the more than eighty religious bodies in the U. S.—Protestant, Catholic, Jewish, Theosophical and Vedantic.

Protestant Europe, Its Crisis and Outlook, by Adolf Keller, D.D., and George Stewart, Ph.D. 388 pp. Doran. \$3.50. The Great War, in its aftermath, has made all Protestant work in Europe more difficult because of the weakening of the Protestant churches through man-loss and financial loss, and further through the strategy of the Roman Catholic church in ministering promptly and efficiently to the Protestant populations, crippled or entirely unable to carry on as under pre-war conditions. This book gives a detailed and connected story of the whole situation, and by means of maps and diagrams shows the distribution of Protestantism in Europe. It also describes the federating, co-ordinating and relief movements for Protestant rehabilitation. It makes clear the relations of the Protestant churches with the State and with Catholicism. The authors are men of distinction thoroughly acquainted with the plight of Protestant Europe, Dr. Keller being Secretary of the Federal Council in Europe, and Dr. Stewart being a leading New York minister. Every American Protestant minister ought to read this book.

The Making of a Minister, by Charles R. Brown. 294 pp. Century. \$2.00. Just the sort of book we expect from Dean Brown—simple, direct, shrewd in counsel, touched with humor, close to where one lives, of enthralling interest, and with amazing insight into life's deepest meanings and finest opportunities. The young minister will find here the counsel he so much needs and desires; and the veteran will also profit by it. Such chapters as, A vital ministry, His personal touch, The minister among men, Pastoral Calling, His money, Learning to pray, and The modern minister and his Lord, ought to be read and re-read by all ministers because of their inspiration and guidance.

Fear, the Autobiography of James Edward, by John Rathbone Oliver, M.D. 366 pp. Macmillan. \$2.50. A remarkably interesting book, which everyone obsessed by fear, groundless or otherwise, should read. It is interesting as a story; dependable (we are assured on high authority) in its account of the proper medical treatment for the cure of the fear-ridden; and, sound, ministers will agree, in its emphasis upon the part religion plays in casting out the demon, fear. Doubtless, there are many cases of fear-obsession in our over-driven, over-stimulated age; bid such sufferers read this book. We may add that viewed simply as a story, the book is absorbing.

Christian Song, by Louis F. Benson, D.D. 462 pp. Westminster Press. \$2.00. In quantity, \$1.50 hundred. 433 hymns, canticles and versicles. This is another of the new hymn books which ought to be examined by any church planning to buy hymnals. It is intended to foster Christian song in the home as well as in the church. Merely liturgical music has been avoided; where necessary tunes have been transposed into a lower key, which is best suited for general congregational singing; and some of the best of the popular hymns have been included. The various aspects of Christian life and work are well represented by the best of the old hymns, and by some of the best of the new. A distinguishing characteristic of the book is its spirit of Christian cheerfulness; doleful and depressing hymns have been ruled out altogether. Each section is introduced by a collect, and the many footnotes add to the interest of the hymns. The responsive readings have been well chosen.

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Prayer Meetings

JOHN LEONARD COLE

MEETING 1

"And When the Day of Pentecost was Now Come"

Preliminary

The prayer meeting before the first Sunday in June may very logically take note of the name given in the Church Year to that Sunday.

It is eminently worth while for spiritually-minded people of all denominations to know the names, and the meaning of the outstanding "church days." C. E. Jefferson reminds ministers that by following some such a calendar they are protected from overemphasizing in their church program and their pulpit work their particular hobbies; and from omitting, in their instruction of the people, some of the prime truths of the Christian faith.

Can any church or Christian, for example, know any too much about Pentecost: the historic event, the meaning of it, then and now. Or what preacher and people can think too deeply about the spiritual truth which is sought after in the doctrine of "Trinity"—which is the name given to the second Sunday in June.

Pentecost or "Whitsunday" may be observed, in the sense of learning something about it, in the week night prayer service. It might be possible to have someone address the prayer meeting group that evening and give the history of the name and the manner of the observance of Whitsunday, as Pentecost Sunday is often called. Or—a good churchman or a teacher or high school student may be invited to look up "Pentecost" in an encyclopedia and give details of its observance both among the ancient Hebrew, the Jews of Jesus' day, the early Christians, and the present church.

An effective poster to put on the church bulletin board, for the newspaper or postcard announcement will embody these ideas:

FIFTY DAYS
AFTER EASTER—

? What? ?

Do You Know?

BE AT PRAYER MEETING!

In Course of Service

From the Bible there is to be read the 14th chapter of John from verse 15 on, and the 2nd chapter of Acts.

Essential points for consideration in the development of the theme include.

1. *The Christians inherited the "Feast of Weeks" from the ancient Hebrews among whom it was celebrated 50 days after the Passover, and these early disciples used the festival for the development of their own religious life. Modern*

disciples are entitled to inherit from these ancient disciples a custom which will, when adapted and assimilated, strengthen their own spiritual life. "A good scribe bringeth from his treasury things both old and new."

2. Between the resurrection of the Lord (the start of a new era) and the empowerment of the disciples in an upper room, there was a long delay—an interval of fifty days which tried patience and faith. There is likely to be, between the first profession of Christ and the fullest enjoyment of Him, and freedom in Him, a lapse of time—a period which may be a real test of patience and continuance in well doing. There does come in time, more power and beauty, however much may have accompanied conversion. "The path of the just is as a dawning light that shineth more and more." Second, third, fourth and four hundredth "blessing" ought to be on the program of the normal Christian experience.

3. The experience of Christ in the heart, of the Holy Spirit, is something no Christian's life is complete without. What transpired in the upper room may be difficult to explain, but the experience of a living, glowing Christ in a man's life compelling amazement of beholders as did the disciples' in Jerusalem and enduring with power cannot be omitted from any complete Christian experience. It is the "God within," the touch of reality and power that differentiates a real Christian from a pseudo Christian, or a pagan.

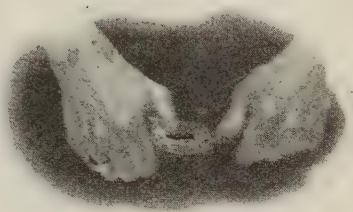
During the meeting there will be sung that earnest prayer written by Isaac Watts, "Come Holy Spirit, Heavenly Dove, with all Thy quickening Powers. Former president William F. Warren of Boston University has written one of the most stately hymns of adoration to the Holy Ghost, matched by dignified music of A. J. Abbey's, "I worship thee, O Holy Ghost, I love to worship thee." Other great hymns, fit for a Whitsunday prayer meeting are M. M. Wells' "Holy Spirit, faithful guide, ever near to Christian side," Edwin Hatch's "Breathe on me breath of God," and Croley's "Spirit of God, descend upon my heart."

At some quiet moment during the service the beautiful Collect for Whitsunday may very well be read: "O God, Who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things and evermore to rejoice in His holy comfort through the merits of Christ Jesus our Saviour who liveth and reigneth with thee, in the Unity of the same spirit, one God, world without end Amen."

Bishop Francis J. McConnell writes, "The indubitable witness of the Holy Spirit is that men begin to manifest a holy spirit . . . Pentecost"



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* * *

MEETING 2

"Become as Little Children"

Preliminary

Since the second Sunday in June has been generally accepted and observed as Children's Day, the prayer meeting just preceding should lead up to that day and introduce some logical thought on that topic. Many churches baptize or dedicate infants in the morning service of the Day, so that a special invitation to the parents who are about to present their children to receive the Sacrament of baptism could most fittingly be issued for the mid-week service preceding. In this way the church and pastor can foster a closer contact and a better understanding with these young couples. Either during, or outside the meeting itself, personal counsel will be given by the pastor to these fathers and mothers, or foster parents, concerning the responsibility they assume at the altar on Sunday.

In Course of Service

The conventional thing to do upon such an occasion is to think of teaching the children, and what older people can do for younger. A reversal of that procedure is wholesome. Think for once *what children can teach grown-ups*. Although they seldom confess it, or perhaps sense it, a powerful reaction goes back to the teachers and parents who come in touch with little people.

Matthew 18:1-14, which affords a splendid Scripture setting for the meeting, reveals that *Jesus Christ really sensed the lessons which children teach us if we are observant and sensitive and sensible enough to heed them.*

1. Their unfeigned *wonder and natural enthusiasm at life and nature* warns older people to guard against the blase, sophisticated, attitude. The enjoyment of, the very salvation of, life is to retain unsullied and fresh the appreciation of the world; to keep that delightful emotion described by Wordsworth:

"My heart leaps up when I behold
A rainbow in the sky;
So was it when my life began,
So is it now I am a man,
So be it when I shall grow old
Or let me die!
The Child is father of the Man:
And I could wish my days to be
Bound each to each by natural piety."

John Wesley declared, "I reverence the young because they may be useful after I am dead."

2. The child's *simple and thorough acceptance of God* rebukes the hesitant and questioning attitude of us older people. They require no arguments to

convince them of the reality and nearness of God and heaven and the angels. Much misery would be spared our adult minds if the trustful, childlike confidence in the spiritual realities could be preserved. Such rueful words as Thomas Hood or William Wordsworth's would not be written by mournful, matured minds:

"I remember, I remember
The fir trees dark and high:
I used to think their slender tops
Were close against the sky:
It was a childish ignorance,
But now 'tis little joy
To know I'm farther off from Heaven
Than when I was a boy."

— T. Hood.

"But trailing clouds of glory do we come
From God who is our home:
Heaven lies about us in our infancy!
Shades of the prison house begin to close
Upon the growing boy

At length the *Man perceives it die away.*
And fade into the light of common day."

— W. Wordsworth.

3. The child's teachableness gives us the *clue to the entrance privileges* into God's Kingdom — "Except ye turn (unlearn much of your vaunted philosophy and boasted knowledge — bend down — accept from another meekly), ye shall not enter the Kingdom."

During the meeting sometime the following prayer "For those who train children" by Walter Rauschenbusch, 1912, may be read — "O God, since thou hast laid the little children into our arms in utter helplessness, with no protection save our love, we pray that the sweet appeal of their baby hands may not be in vain. Let no innocent life in our cities be quenched again in useless pain through our ignorance and sin. May we who are mothers and fathers seek eagerly to join wisdom to our love, lest love itself be dead when unguided by knowledge. Bless the doctors and nurses, and all the friends of men who are giving of their skill and devotion to the care of children. If there are any who were kissed by love in their own infancy, but have no child whom they may give as they have received, grant them such largeness of sympathy that they may rejoice to pay their debt in full to all children who have need of them. Forgive us, our Father, for the heartlessness of the past. Grant us greater tenderness for all babes who suffer, and a growing sense of the divine mystery that is brooding in the soul of every child. For the sake of Christ our Saviour."

Lou J. Beauchamp wrote some charming lines reprinted in the New York Times entitled, "How the Little One Came."

"God took the blush of the morning
And the sheen of an Orient pearl;
He caught the coo of a homing dove

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And the white of a lily's curl;
Then He took the blue of the iris
And the scent of a virgin's hair,
And cuddling them all in His great,
white hand,
Lo! a baby nestled there."

Louis Pasteur said, "When I see a child he inspires me with two feelings: tenderness for what he is now, respect for what he may become after."

* * *

MEETING 3

"Supply . . . in your virtue, knowledge"

Preliminary

At the season of the year when thousands of youth are being graduated from high school and college, and church should keep up to the jewelers, florists and book sellers in recognition of the fact that there is such a thing in the world as a "sweet girl graduate" and an omniscient, and admiring, boy graduate. All the classes of 1927, academies and colleges, can be invited, privately and publicly, into a thoughtful and purposeful meeting of prayer, praise and discussion. In this way another link will be forged between these young people who are just "commencing" to live and learn and that institution without whose influence they cannot expect to be truly educated.

The Junior class in these institutions will be asked to provide decorations in the Senior class colors, for the meeting place. Some of the men and women who have been instructors of this group of young people, some who are of Christian caliber, will welcome an opportunity to speak in a meeting under the auspices of the church, upon such a topic, perhaps, as "What we school, or college, instructors have left undone in the true education of these graduates."

The pastor will read a list of all members of the parish who are being graduated in schools and colleges anywhere, just to refresh the memories of the church members concerning their own young people now being qualified for leadership in various lines of the world's work.

In Course of Service

Fit Scriptures are Prov. 1:1-9, 2nd Peter 1:5-11 (especially verse 5 which Goodspeed translates "For this very reason make every effort to supplement your faith with goodness and your goodness with knowledge . . .")

1. No one values mental training and the contributions of science more than the church. "Goodness"—good intentions—is not enough. Peter saw the danger of this "zeal without knowledge," goodness without balance when he urged his correspondent by supplementing goodness with knowledge to "escape the corrupting influence in the world through passion and come to share in the divine nature." Paul himself urged his young neophyte to "study to show himself approved." Paul himself was product of the best Hebrew and Greek culture. The church and school are allies in the establishment of the kingdom of truth. If "a little knowledge is a dangerous thing," more knowledge is a saving thing.

2. To be good is not enough; every energetic

and ambitious youth desires to be good for something. Education does put propulsive and perpetuating power back of character; it makes virtue efficacious and contagious. John the Apostle, Augustine, Luther, Wesley, Brooks and Bashford were all trained men intellectually as well as pious souls. Moody, not a school trained man, appreciated keenly the value of education and left as his legacy to future generations the schools at Northfield, Mass.

3. This is one of the sentences which can be read backward as well as forward—"Supplement your knowledge with goodness" is just as true, and perhaps more desperately needed at this day. The old proverb is right, "*Knowledge is folly unless it be guided by grace.*" That is the reason a wise man many years ago declared that the "fear of the Lord is the beginning of knowledge;" it restrains, guides, saves accumulated and concealed knowledge from destroying itself and others. A great daily newspaper recently announced that only 14 per cent of the qualities man needs to be successful in business are imparted by educational institutions. The other 86 per cent are personal and cultural and come from—where? Can any sane man doubt that they come largely through qualities resulting from training and religion such as experience in love and purity, dependability, honor and reverence?

Good hymns for a meeting of this tone are Samuel Longfellow's "O Life that maketh all things new" (music by S. R. Statham, "Thanksgiving") and L. F. Benson's "O thou whose feet have climbed life's hill;" Walter's "I would be true;" Montgomery's "In the Hour of trial."

"A student's surrender" is written by Bishop John H. Vincent, "I take God the Father to be my God! I take God the Son to be my Saviour; I take God the Holy Ghost to be my Sanctifier; I take the word of God to be my Rule; I take the people of God to be my people; I likewise dedicate my whole self to the Lord; and I do this deliberately, sincerely, freely and forever."

* * *

MEETING 4

"He that gathereth in summer is a wise son"

Preliminary

One of the old English church holidays was Midsummer Day—June 24th. It was observed by the burning of bonfires, the holding of processions with gay songs and flower wreaths. Young people leaped over the bonfires, sang and danced and cast wreaths and flowers into the fire. It was held upon the eve of St. John the Baptist Day, and illustrates once again, how old pagan customs (for the fires and the leaping indicate some non-Christian origin and a reference possibly to the worship of the sun) were carried over into Christianity. Without any of its ecclesiastical references we may still observe toward the end of June a Midsummer day. "Then if ever come perfect days;" by contemplation of the charm and richness of midsummer we can inculcate a more thankful appreciation of God as Creator and decorator of the world.

Some of the poster makers in high school will

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make and put up a colored sign carrying some such lines as follows:

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Meeting Can Bring a*

THRILL

As Well As

"STROLLIN' DOWN THE SHADY
LANE"

"Come and See"

In Course of Service

Psalm 19, with "The heavens declare the glory of God" makes a good introduction. So does Psalm 8 with its "When I consider thy heavens." Van Dyke's "God of the Open Air" is appropriate.

1. "He that gathereth in summer" is a wise son if he can collect more things than hay and vegetables and early fruit. He is wiser still who gathers an *awareness of God's ceaseless provision* — His dependable providence and inexorable-working laws. That vow which Noah heard Jehovah make after his first offering after the flood had sent up a sweet savor to heaven, has been fulfilled, "While earth remaineth, seed time and harvest, cold and heat, and summer and winter, and day and night, shall not cease."

2. If the astronomers of David's time could look up into the firmament and adore the wonders of moon and stars which God had created, *how much more can we*, who by science, have learned that the universe is a million times larger and more wonderful than Hebrews or Chaldeans ever dreamed of, lose ourselves in adoring wonder gazing into the mysteries of the Milky Way, the Alpha Centauri and the millions of worlds undiscovered and unnamed. (See "The heavens are telling" by Edwin B. Frost, published by the American Institute of Sacred Literature, Chicago, for 3 cents.)

Kant declared, "Two things there are that inspire wonder and constantly increasing reverence the oftener and the more they are considered — the starry heavens above me and the moral law within me."

3. The "wise son" gathers in summertime, also, *more sensitiveness*, more power to find God in his world. "Whether we look or whether we listen" — but we *must* look, or listen, to reach the place of humble adoration — especially in June, but we must learn to "be still and know." "Consider the lilies of the field," to think through in the quiet and undisturbed manner of the Eastern mystics. Tennyson declares, holding a flower in hand, "If I could know what thou art;" but to "know" demands ability to contemplate, sensitiveness of mind and spirit, before one can discover what "God and man are."

4. The "wise son" gathers in the summer, while he wanders out of doors, has some time to look up into the trees, or maybe splash in the water, lie on the grass — *strength in reserve and calmness of nerve to stay him* during the shut in months. Not by rushing frantically to summer resorts and boarding houses, not necessarily by taking long

jaunts from his own door year, or Godless automobile jaunts every Sunday — but even by waiting upon God in the out of doors at home, or getting a view of the summer skies, flat on one's back in his own yard, does new strength and power seep in.

"Out of the vastness that is God
I summon the power to heal me
It comes, with peace ineffable
And patience to anneal me."

Every hymnal has plenty of good nature and summer hymns. There is Addison's "The spacious firmament on high;" Samuel Longfellow's "Summer days are come again;" Pierpont's "For the Beauty of the earth;" Proctor's "My God, I thank thee who has made;" Esling's "Come unto me."

Charles Hanson Towne's "A Song in Summer," printed first in Harpers in June, 1920.

A classic in Lowell's stanza from "The Vision of Sir Launfal:"

"And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur, or see it glisten."

LIFE

Rev. E. Stanley Jones is a Methodist Evangelist who has been addressing great crowds of students in India with marvelous success. He was invited to speak to Moslem students in Cairo. Of this task he says in *The Christian Advocate*:

I had turned to ancient Egypt for an answer to the problems of life, and they showed me a Book of the Dead. I turned to the living Egyptians, and they showed me a Dead Book.


So when I stood before the throngs of students and others that faced me night after night, I knew my message—A Living Person. There have been times this summer when I have looked into the face of God and told Him that I could not go back to India without something big, that I refuse to face this non-Christian world without a gospel—a gospel not merely of a great Ethic or of a beautiful Character, but a gospel of Redemption. A gospel that would make bad men into good men, selfish men into unselfish men, distracted, uncertain men into men of mighty conviction and certainly, godless men into God-filled men. And to make it more concrete, I asked my Father what message I had for India unless He could then and there give to the desperately needy soul with whom I was praying and struggling what that soul needed. That need was supplied. That soul found God, gloriously and fully. Life had touched life. The fleece was wet.

Every fiber of my being knew, as I stood before these be-fezzed audiences that thronged the hall each night, what they needed. They needed just what I needed—Life, and Christ was that Life.

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Religious Review of Reviews

CHURCHES SHOW GAIN

Survey lists nearly half of United States' population as communicants. A gain of 489,556 communicants of all religious faiths and sects in the United States in 1926 had been reported today in a census completed by Dr. H. K. Carroll for the Christian Herald.

The total number of communicants was given as 47,550,902, of whom 16,808,171 are Roman Catholics, 8,968,288 are Methodists, 8,670,895 Baptists, 2,610,716 Presbyterians, and 2,588,279 Lutherans.

STUDENTS ASK FOR COURSE ON WAR

The students of Wesleyan university, Middletown, Conn., through a report of the students' survey committee which has spent a semester in studying problems of the institution, have asked for a course on war. But what they want is not military training, but a course on the causes and cure of war. The purpose of the course would be, "to give a background of facts so that the educated man would be capable of recognizing the various factors making for conflict and could take steps to eliminate them. Development of a proper attitude toward war on the part of the educated men is seen as essential if America is to be kept from plunging into another conflict."—*Christian Century*.

PUBLIC SERVICE

The Rev. S. A. Keen, pastor of First Church, Bradford, Pa., reports the opening of a new automobile concern in that city, with especially interesting exercises. C. L. White, the president, who is an active Methodist layman, had invited the directors, officers and employees of the company, with their wives and friends, to join him in dedicating the structure to the service of the public. There were addresses by ministers and laymen, and the presentation of a Bible for the reading and rest room.—*Church Messenger*.

CLEVELAND HAS DISCIPLE MOTHER CHURCH

Franklin Circle Christian church will celebrate its eighty-fifth birthday this spring.

The church was founded in 1842, largely by seamen and their families, and is the mother of most of the Disciple churches of the city. It is second in size.

Among the list of illustrious men who headed the Franklin Circle church is James A. Garfield, former president of the United States. He was pastor from 1854 to 1856.—*Cleveland News*.

The United States leads all nations in the proportion of its citizens who are in higher educational institutions. In France, thirteen out of every 10,000 of its population go to college; in Great Britain, fifteen out of 10,000. In the United States, 60 out of every 10,000 do so.

Statistics report that 345,000 girls in the United States have, with the consent of their parents, married at the age of fifteen or under. In view of these amazing figures, it becomes us to recall the horror with which we used to regard child marriage in benighted India.—*United Presbyterian*.

Dr. G. Campbell Morgan has indicated his acceptance of the call of the Bible Institute, of Los Angeles, California, to become a member of its faculty, and will enter upon his duties at the close of his present lecture tour.—*Watchman-Examiner*.

General

WHAT IS TO BE DONE WITH AGED MEN AND WOMEN?

This question is getting into the current newspapers and magazines. In some parts of the world it is an old question far on the way to an answer. From the beginning, the socialists were ready with a program of universal old-age pensions. But the world has not come to this program yet. Thirty-seven foreign countries have adopted some form of pensions or insurance, mostly inadequate. In the United States, Montana, Nevada, Wisconsin, Kentucky and Alaska are trying experiments in this direction. Experience in Montana has shown that the cost of pensions is far less than the cost of maintenance in almshouses. That is, of course, the pauper standard of providing for the aged—if it seems desirable. Between that standard and the normal human standard there is a wide difference. What is the normal standard? Every person who becomes infirm through old age has a natural and inalienable claim upon the community for a normal living and necessary care. The day is past when such dependents can be thrown back upon their families. When every family had a farm and worked it for a living, domestic arrangements for care for the aged were natural. There was nothing better available; scarcely anything better was then thinkable. But modern industrial life has made such an arrangement archaic and impossible. The time has come when this nation, rolling in luxury and waste, must face the question of what it is going to do with old folks.—*The Baptist*.

* * *

One of the strongest incentives toward frugality and saving during earning years is "to have something for a rainy day." Remove the prospect of possible "Rainy Day" by placing all the responsibility of caring for indigents upon the community and the question of increasing extravagant and wasteful living confronts us. This question merits consideration from many angles before it is evident which course is best for the aged and those to whom the immediate responsibility be-

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longs. Then, too, many Christian men and women desire to minister personally to those who have made sacrifices for them in earlier life.—W.

A SIDE DOOR TO HOLY ORDERS

The dwindling stream of candidates for holy orders has created a problem which has been troubling the Church of England for some years. A very interesting scheme for replenishing the stream has been devised by the Vicar of Spitalfields, who has the support of the Bishop of London. It goes to an entirely new source. It gives an opportunity to business men to qualify for the ordination examination by devoting their evenings to study while following their ordinary avocation in the daytime. A course of classes and lectures has been arranged to occupy two years. On completion of the course students will go into residence at a hostel for devotional training. It is intended to admit to the course only men who are up to the matriculation standard. Already, it is reported, a large number of applications have been received for admission to what the organizing secretary of the scheme has called this "side door to the Church."—*Manchester Guardian*.

CHURCH BUILDING IN THE SOUTH

Church building has reached a point in this country, especially in the South, which the most optimistic would not have dreamed possible a few years ago. According to the Manufacturers' Record, during the past year the South spent the enormous sum of \$50,000,000 in erecting and improving church plants. The new buildings varied in cost from a few hundred dollars each up to as much as \$1,000,000 for a single plant. The Record says: "Southern churches in beauty of design, size and modernity of construction and equipment, are unsurpassed by those in any other part of the country. In fact, the South may be said to surpass the rest of the world in the matter of religious educational buildings. This has been accomplished not because the South has more wealth than any other section, but because its people have a keen appreciation of the value of the church to the fullest development of a community and they want their religious 'plant' to be as efficient as their business and industrial plant." We believe that this desire to have the best buildings possible is just the expression of the feelings of God's people that they want to honor Him in the buildings which they erect, and that they may be prepared in the best way to do the work God has given them to do. No doubt a small country church can do better work for God in its community with a neat, attractive and comfortable building than it can with such a barn-like building as is often seen in our rural districts. No doubt a large city church can do better work in preaching and teaching the gospel in a modern, well-equipped building than it can do in some of the old-time buildings, which consist of one or two large rooms, and which is dingy with the grime of ages. But the fear is that some churches are losing the perspective of

the work of God and are not giving its various parts their just proportion. The immense amount of money spent in church buildings shows that God's people in the South are not, as a class, suffering from poverty; and yet practically every denomination shows a falling off in its benevolent gifts for their missionary work. We wonder how many churches realize that their new buildings have been erected at a sacrifice to the general work of their Church. We wonder sometimes whether it is best to have "solid walnut pews, with hand-carved ends," as one church reports, or to use a little cheaper material and design and give the difference to supporting several missionaries to preach the gospel to the heathen, who know not Jesus Christ in the salvation of their souls. In many cases churches have been erected leaving a great debt to hang over the congregation for years. This almost invariably has a dampening effect upon the benevolences of the people. We believe that almost every congregation, when it realizes the true condition of God's work in the world, can erect the buildings that it needs and yet not diminish its benevolent gifts.—*Presbyterian of the South*.

MISSIONARIES IN CHINA

The recent shareholders' meeting of the Peninsula and Oriental Steam Navigation Company in London, which operates lines to the Orient, had something of a sensation last month when Lord Inchcape, the chairman of the board, went out of his way to attack Christian missions in China. He expressed the opinion that they were a disturbing element and the sooner they are abandoned the better for all concerned. The London papers played with the story and next morning's American papers featured it, to the distress of a great many good people who have thought that by contributing to missions they were helping to bring in the kingdom of God. All the next week the British papers printed communications from persons who dissented from Lord Inchcape's opinion, many of them presenting facts in support of their belief in the service which Christian missions had done for the Oriental peoples. (Of course the defense never reached the American public, whose papers are edited on the theory that "it is news when a man bites a dog, but not news when a dog bites a man.")

However, missions had its day in court, thanks to His Lordship's outburst. One of the best utterances on the subject was an editorial in Dr. Hutton's British Weekly, which ran thus:

"RAX ME DOWN THAT BIBLE!"

One of the great stories of my youth was of a day long ago in the General Assembly of the Church of Scotland, when someone, or more than one, anticipating Lord Inchcape, suggested that Christianity would be well advised to be quiet and tame, letting well alone, and not provoking the hostility of the status quo: in fact, would do well to abdicate!

The story went on to describe how, when everything seemed to be going quite nicely on that low argument, a simple man rose in



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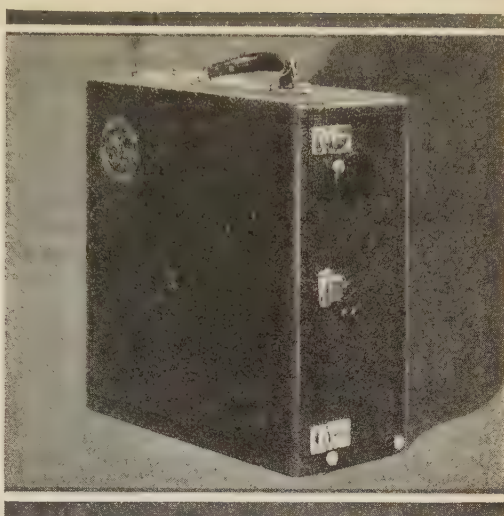
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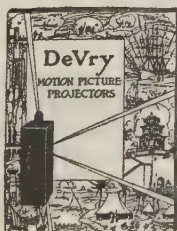
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his place and said, "Moderator, rax me down that Bible!" (Anglice: "Reach me down that Bible!") I do not recall whether, according to the story, this troublesome inquirer had the Bible placed in his hands, and whether he did read out of it — oh! any page at all: the thirty-fifth of Isaiah: or the sixty-seventh Psalm: or that passage where the Founder of Christianity, before He went up into the sky, pledged His followers to go into the whole world and make disciples of all nations. I rather think that, as I first heard the story as a boy, it was not necessary for him to do more than recall the fact that there is such a book as the Bible.

The Christian World (London) made the occasion the subject of a parody of Southey's ballad of Inchcape Rock:

LORD INCCHAPE'S ROCK

No peer on the land, no peer on the sea,
No matter how wealthy or wise he be,
Can match Lord Inchcape at getting a notion
Concerning affairs across the ocean.

When China started to toss and turn,
Lord Inchcape's anger began to burn;
He warned the holders of stock and scrip
That a fearful peril beset their ship.

A band of rovers, without a care
For the sacred cause of the stock and share,
Had rashly (he said) presumed to go
And queer the pitch for the P. and O.

He could see no use, he must fain confess,
For the C.I.M. or the L.M.S.
They troubled poor China's simple head,
And 'twas all through them she had turned so Red.

At the thought of Missions he tore his hair,
And blessed himself in his despair.
They would finish, he feared, the mess they'd made
By damaging — think of it! — Britain's Trade.

"Beware, my comrades," Lord Inchcape cried,
"The rock of Missions, whate'er betide;
And in kirk, when they pass the plate, beware,
And on Mission Sundays your bawbees spare!"

Well stinted and starved, they'll sail away,
And we'll hail the dawn of a golden day
When we'll gladden the heart of the mild
Chinee
With the glorious gospel of £. s. d.!

As to the attack itself, Sir Valentine Chirol, formerly foreign editor of the London Times, describes it as "the sort of attack one more often hears from the meaner type of European frequenting the bar of a Shanghai club." Another writer attributes it to His Lordship's feeling that the missionaries are really sympathetic with the Chinese. On this point the Christian World says: "There is a story that at some point of rivalry between Dr. W. L. Watkinson and himself, Hugh Price Hughes

burst out: "I can't think why anyone should vote for Watkinson. He's got one foot in the gravel. Someone carried the remark to Watkinson, and he squeaked out: "It's the other foot that Hughes is afraid of!" Perhaps it is not the missionary as antagonist that Lord Inchcape is afraid of, but the missionary as conciliator."—*Christian Advocate*.

INDIA TEACHES WEST NEW LESSON IN CHRISTIAN HUMILITY

Oscar M Buck, D.D., in his Merrick lectures in Gray Chapel at Ohio Wesleyan University. (Dr. Buck will be remembered by Expositor readers as one of the authors of "India Beloved of Heaven.")

"Sheath the sword which you westerners have buckled upon the gentle Christ," cries India, remonstrating against our interpretation of the Master. Throughout India I found Hindus and Mohammedans alike, horrified at our treatment of Christ — whom the consider a true Asiatic. India does not see gentleness in our western Christ. It sees him institutionalized. "These ruffians," they say, "what do they know about the gentleness of Jesus? This Christ of the money-bags is a mockery," they cry out. "He is not the genuine, gentle Jesus of the Asiatic gospels."

India Loves Christ

It is impossible for us to show the Indian the gentleness of Christianity by sending gentle missionaries. They cannot forget the pitfalls into which Christianity has fallen. The Hindu is yet unconvinced of the sincerity of our western interpretation.

The movement toward Christ in India is in a measure a move for the recovery of the real spirit of Jesus — the Asiatic Christ. "Here," they say, "is the true prophet of Ahimsha, the gentle One."

India loves the words of Jesus because they are gentle words. They are calm, soothing, peaceful. They love the gentle portions of his ministry. "Blessed are the gentle for they inherit the earth," is to them a beautiful thing. Restraint and quiet is to the Hindu an ingrained quality. The gentleness of Buddhism permeating Hinduism has made the Indian devoutly gentle. He dares not kill a single living creature, a worm or an insect. He loves the passages of the Scriptures which portray gentleness. The lost sheep, the feeding of the fowls of the air, the rescuing of the ox from the pit and Christ's sympathy towards the fallen woman are all exquisitely beautiful themes to the deeply religious Hindu. Today, they are looking at Jesus, and they find him infinitely gentle!

Dr. Buck Sees New Aspects

Having recently returned from India where he studied Eastern religious teachings among the Mohammedans, Hindus and Parsee scholars, he sees what he believes to be a new aspect of the life and teachings of Jesus which has, to a degree, been overlooked by the occidental world. The Indian insists that this eastern concept constitutes an interpretation of Jesus which is closely allied to India's religious past. This new idea is a challenge to us to explore in Jesus what makes him

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20 ¶ These are the sons of Sē'ir the Hōr'-ite, who inhabited the land; Lō'-tān, and Shō'-bāl, and Zib'-ē-on, and A'-nāh,
21 And Dī'-shōn, and E'-zēr, and Dī'-shān: these are the dukes of

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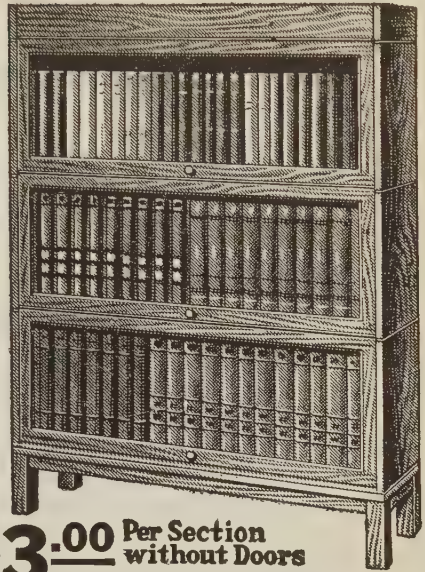
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great in the eyes of the New India. These interpretations gather about the great words of Hinduism, or rather the great words that constitute India's religious heritage. They are sides of Jesus we realize are present but have never explored. India is exploring them today, and very much of the exploration is going on outside of organized Christianity, in Neo-Hinduism. We have understood the Gospels in one way; and they are using another set of underscorings. The total Christ has in him both, not one, and is greater than either set.

There are two great reasons for India's burning interest in Jesus. India is naturally deeply religious. The Hindu thinks always in terms of religion. His philosophizing is primarily religious, and Christ fits the Indian mind as surely as the sun fits the heavens.

The new feeling toward Jesus in India is significant because India does most of religious thinking of Asia. India has always been termed the *burning heart of Asia*. What India thinks religiously is about what all Asia thinks.

Preaching Jesus

Dr. Buck does not feel that the west has failed to take Christ to India. Rather, it is through a long and intensely serious attempt to preach Jesus there that India has reached its present concept of Christ. India does object to Christ as institutionalized by a western civilization, a civilization much unlike her own. She accepts Christ

as an integral part of her own thinking, declaring that Jesus is and always was oriental and not occidental.—*Ohio Wesleyan University Bulletin*.

SHREWD COMMENT

Remember the week-day to keep it holy.

A sheep gives its wool freely. Try taking bristles from a hog.

Motion is two-thirds of promotion.

Because a man goes out with a gun on Sunday is no sign he is living in the fear of the Lord.

Why is rain most damp on Sunday?

A large man sometimes makes a small citizen. Heavenly looks are no sign of earthly value.

Now-a-days it's "God bless our car."

Too many lassies are suffering from lassitude.

What is home without a motor.

Beware of the wolf in shiek's clothing.

There are many cells in the brain, and a good many brains that ought to be in cells.

Animal instinct isn't worth much, look at what some dogs love.

There is very little reason any more why a clothes line should break.

The man that watches the clock will never be more than one of the hands.

A man who says he is boss of his own house will lie about other things.

Man — A hide full of habits.

We have payers, prayers and brayers.

We have workers, shirkers, and jerkers.

— Rev. C. T. Grant.

Say It With—Simplicity

When the Master Preacher Spoke, He was Readily Understood

REV. RICHARD BRAUNSTEIN

When Paul wrote his letter to the Philippian Church he wrote the kind of letter everybody in that church could understand. Take for instance the phrase: "That ye may approve things that are excellent, that ye may be sincere." The derivation of the word "sincere" is "sine cera," and means without wax. It comes from the furniture trade. In those days they made furniture of two kinds. One kind was glued together and would fall apart on a hot day or when it was damp. The other kind was doweled together, therefore impervious to the elements. Paul used a different word, made of two words: "I want you to be judged by the sun." He made use of the word "heliokrinoi," from "helios," the sun and "krinein," to judge. He borrowed that word from the cloth merchants. The reason why he borrowed that word from the cloth merchants was that he always endeavored to speak the language of the people, the speech that had to do with the everyday life, in the various pursuits and professions. His first group of converts were cloth merchants. Therefore he used the cloth merchant's tongue. When a buyer in the East expresses doubt as to the warp and woof of a bolt of cloth he is buying, the merchant holds the cloth between him and the sun; and by that test the goods are purchased or

rejected. Paul prayed that his people might be so filled with love that, discerning between things good and evil, they might live a sun-judged life; that unrolling the warp and woof of their daily lives, their words, thoughts, deeds, with the Sun of Righteousness shining through for all men to see, they might be "without spot or blemish or any such thing," in the eyes of God and men.

It was said of Ralph Waldo Emerson as a popular lecturer: "He gave to the people bread made out of the wheat that had grown in their own lives." In other words, when he spoke it was easy to follow him without a dictionary. The greatest sermons are couched in the simplest phrases and the shortest words. It has never been a sign of scholarship or mark of erudition when bombast and profundity are employed in the pulpit — or elsewhere. The function of preaching is not to blow one's own horn but the sounding of the trumpet of the Lord. An English writer states that one of the gravest faults of the American pulpit is "suburban preaching." In other words it is preaching outside of the great fundamentals of the gospel. Anything that does not make the gospel as plain as A. B. C. is "suburban preaching." For instance, the writer knows of one well-intentioned minister who, when he

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speaks at a funeral always uses the phrase "The Determining Factor." Of course he means God. Meaning God, why not say God instead of "Determining Factor." "The Determining Factor" does love us. Some of us have no difficulty in understanding that. On the other hand there are no doubt many to whom this phrase is a puzzle. Life is too short to add to its mysteries. Every opportunity we have to make plain — very plain — the love of God should be grasped and made the most of while there is time. To give another example: A certain minister was sent to a mining district. Whether it was his own fault, or one of those strange mistakes made by the appointing powers we are not prepared to say. Suffice it to say that the congregation knew it had a very fine preacher. Many confessed that he did not make himself understood, and his ability was judged by his vocabulary. The question remains: How much real good did he do during his pastorate, in so far as his preaching was concerned? We agree with the statement made by the author of "What's Best Worth Saying" when he said: "The real test of a religion or a doctrine of any kind is where it can be preached from a soap-box."

The thing to say about Dr. Jowett is not that he occupies the biggest pulpits, but that he is the kind of a man who can be understood in any pulpit, big or little, great or humble, on the fashionable avenue or the countryside.

The greatest things in life can be expressed in the most simple terms and in the shortest words. They are God, Jesus, Mother, Father, Home, Love, Kindness, Death, Heaven, Life and scores of others. When Jesus, the Master Preacher spoke, he was readily understood. The greatest stories he told and that ever were told, are so simple and direct that a child can grasp their teaching without hesitation. The stories of the Lost Boy, Lost Coin and Lost Sheep need no commentary. They are a transcript from life. In them are expressed the heart throbs and pulse beats of every human being under the sun. When Jesus would illustrate his truths he spoke of the seed, the soil and the sower. The birds sang in his sermons. The flowers bloomed in his sermons. We get away from the freshness and directness of the gospel when we intellectualize in the pulpit and the class-room. Jane Addams characterizes culture as "understanding." He is the most cultured who understands his fellowmen. And he does not understand his fellowmen until he has learned to speak the common speech of the daily touch and go, the give and take of the market-place. It was recently said of the late Theodore Roosevelt that the reason why he was so popular was because he knew the kind of a geranium that would best grow on a tenement house fire escape. Would that this might be said about every preacher in the land.

For the man who has at the most "half an hour in which to raise the dead" these words are written. Sermon preparation needs some heroic surgery. We must ponder oftentimes what to say. Likewise must we ponder what it best left unsaid. A crowded room is not conducive

to good breathing. Neither can an audience get its mental breath when it listens to a crowded discourse.

Archbishop Magee has three classes of preachers in mind. First, there is the preacher you cannot listen to. Second, there is the preacher you can listen to. Third, there is the preacher you cannot help listening to. What Ben Johnson said about Lord Bacon, may our age say about us all, as preachers: "No man ever spoke more neatly, more pressly, more weightily, or suffered less emptiness, less idleness in what he uttered. The fear of every man who heard him was lest he should make an end."

Vacation Bible School

(Continued from page 1060)

once that it was on fire, so he ran to the church and pulled the fire rope — and pulled — and pulled — and pulled. (The teacher goes through the motions of pulling the rope and all the children quickly do the same.)

"In a moment everyone was running hither and thither searching for the fire and running toward it. The young man left the rope and ran too. When he came near the house, now in flames, he saw a great crowd being held back by the policemen, who had tied a rope between telephone poles. So great was his haste, however, that he did not see the rope, but ran right into it, and so fast was he running that, though the rope held him, he kept on running just the same. (The teacher imitates 'still-running,' lifting his feet high, but not moving out of his tracks — the children follow.)

"After a moment, however, the young man was under the rope racing toward the ladder set against the second-story window, for he had heard the cry that there was a child up there in that smoke and flame. The firemen who stood by were holding back, for it looked too dangerous. So great was his excitement, though, that he didn't think of the danger, but raced up the ladder. (Teacher and children imitate ladder climbing.)

"In a moment he had disappeared into the window — into that cloud of smoke. He couldn't see, it was so dense — he couldn't breathe it was so thick. (Automatically the teacher and children have closed their eyes and are holding their breath.) Half feeling, half falling, he found a little body on the floor, dragged it to the window, and with it over one shoulder painfully made his way half way down the ladder, before the other firemen seized them both. (Here the teacher sets the example of the heavy and painful descent of the ladder with only one hand, and the children follow.)

"Now, how sweet the air smelled and tasted to the rescuer and the child. On the cool ground they lay, for the child had only fainted, and gasped and drank in the fresh, pure, smokeless air. (Teacher and children breathe rapidly and deeply.)"

In the space of five minutes or less the children have heard a story, whose natural excitement has caused their hearts to beat faster, enlivening their

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The second idea was the "Practical Contest." Not only after each Bible lesson was there a practical application stressed, but an incentive for the actual practice of the application was furnished in the form of a contest. For example, after a lesson on the Lord's Prayer, the children were told that they should pray each night and that it is right to thank God for His blessings before meals, and, that each one of them, who would say his prayers that night and get his parents to let him say Grace at one of the meals, would receive a "point" for each on the next day. There was thus, a contest connected with each lesson and a chance to earn points each day. At the end of the term, first and second prizes were awarded, with honorable mention for the other creditable efforts. The beauty of the Bible is in that its lessons are applicable today and that each lesson can be translated into life. Through this contest the children learned the Bible lessons better and how to practice what they had learned. Unlike a great many contests, this one seemed to call forth the efforts of every scholar regardless of respective abilities.

Since half of our scholars lived at a distance of from one to five miles from the church in five small and scattered communities, we used the same transportation system as the year before, that is — by enlisting five men from each community who would be willing to bring the children to and from school one day a week each, for the three weeks. As most of the farmers had cars, it was not at all a difficult matter. Through this system, not only were the children efficiently transported without cost to the school, but twenty-five families were made participants in the work, and therefore in the success, of the school. Some who had taken no interest in the church were thus interested and several with no children of their own were so convinced of the worth of the enterprise that they were willing to use their machines and their time to help toward its success.

The Bible School was concluded with Commencement Exercises in which parts of all the work the scholars had done, were given — Bible stories and plays, memory verses, hymns — even to sentence prayers. Diplomas were presented to those who had attended ten of the fifteen school days. On the diplomas of those who had perfect attendance, about forty per cent of the enrollment, the honor was noted with a blue square and the words, "Perfect Attendance, 1926." Those scholars who had diplomas from

the year before returned them to be stamped with a red star and inscribed with the words, "Second Year, 1926." At the exercises they received their old diplomas, now certifying two years work instead of one. Several had taken them out of frames.

It is to be admitted that a three-week school cannot be as valuable as one of five weeks, but the results well pay for the efforts. Many a Pastor has no doubt looked over his calendar of events for the summer — a month's vacation added sermonic effort to check the summer slump as much as possible, Sunday School and Young People's Conventions — and has sighed to think of five long weeks of Bible School, and then has shied away from the whole matter, because he really did not have the time. But in a Bible School of only three weeks duration, fifteen school days, the average scholar doubtless learns more of the Bible than in a year at Sunday School. The average Sunday School has thirty minutes of Bible instruction a Sunday or twenty-six hours a year. In our short Bible School the scholars received at least thirty hours of such instruction, discounting the handcraft and music, both of which aided in the application of the Bible study.

A three weeks school is scarcely half so difficult to "squeeze" into a busy summer as one of five weeks, and it can be made to do more than three-fifths as much good by having the school day of three hours instead of the usual two and a half hour day. At least, we found it so.

The Voyage of Life

(Continued from page 1105)

of various kinds. You may think you have an ally or a friend, when in fact they become your masters, in your pursuits, and in your habits; your gods and your tyrants. You will find them so, if ever, in your own strength, you try to break away from them.

3. God's Captain. Who shall your captain be? One of the heroes you have learned about; one of the philosophers, ancient or modern; one of the poets who can arouse your finer sentiments? Could anyone of them be the strong hand at the helm of your ship to whom you could appeal in time of danger. Christ is commanding the wind and the waves today, and with him as your captain you are safe and certain that you are brought closer to God day by day. There is nothing in the present condition of the civilized and educated world more remarkable, and more difficult to explain than the contrast between the relation which Jesus Christ bears to the present age, and the relation which all other great names in the past bear to it. There is nothing in the world like the vividness, the freshness, the closeness, of the personal relation which thousands and thousands of people, with common sense, bear to that Man who died nineteen hundred years ago.

All others pass, sooner or later, into darkness. Thickening mists of oblivion gather round the brightest names. But here is Jesus Christ, whom all classes of thinkers have to reckon with today, who is a living power amongst the trivialities of

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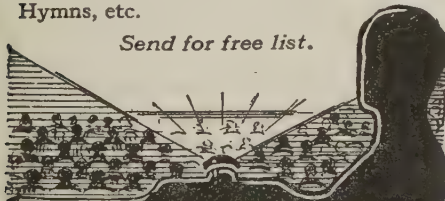
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the passing moment, and in whose words and the teaching of whose life serious men feel that there lie undeveloped principles which are destined to revolutionize society and change the world.

The world has produced great men who have served as guide-posts to point out a way. But here is Christ standing apart from all of them and above all of them in that he could say "I am the way, and the truth, and the life, no one cometh unto the Father, but by me." Through Him God the Father Almighty has spoken to us that "who-soever believeth in him should not perish, but have everlasting life."

Prospects for the Voyage

The days which mark the end of your school-work mark at the same time a new departure on life's voyage. From now on, more than heretofore, will be left to you the making of decisions concerning yourselves. Their effect upon your life and soul's salvation may be illustrated by one or the other of these incidents in maritime history.

Fifteen years have passed now since the "Titanic" went to the bottom of the Atlantic. It was the first trip which this majestic vessel, with its boastful and defiant name, undertook. In its size, comfort, and construction it was the last word in the building of ocean-liners. The report after the disaster had it that the nearness of icebergs had not only been reported by other ships, but that the falling temperature of the navigated waters indicated their dangerous proximity. The sense of security on a ship declared to be unsinkable was misplaced. Warnings were not heeded, disaster followed, and 1600 people found their untimely grave in the ocean. It was a short-lived, proud existence of a ship; its appearance could not save it.

Another scene. It is now about a hundred years ago, when the British navigator, Basil

Hall, left San Blas, on the West Coast of Mexico and after a voyage of eight thousand miles, occupying eighty-nine days, he arrived off Rio de Janeiro, having passed through the Pacific Ocean rounded Cape Horn, and crossed the South Atlantic, without making land, or seeing a single sail, except an American whaler. Having arrived within what he considered fifteen or twenty miles off the coast, he dropped anchor at four o'clock in the morning, to await the break of day, then bore up, proceeding cautiously on account of the thick fog. When the fog cleared away the ship's crew had the joy and satisfaction of seeing right before them in the light of the rising sun, the great Sugar Loaf Rock which stands at the entrance of the port of their destination. This was the first land they had seen for nearly three months after crossing many seas in a plain sailing ship, and being set backwards and forwards by all kinds of currents and foul winds. The effect upon all on board was electric; and, giving way to their admiration, the sailors greeted their captain with hearty cheer.

In a similar manner, we also may sail by guidance of our heavenly captain who will bring us after meeting many storms and counter currents into the Fair Haven of Glory. And when we sail into the heavenly harbor, what songs of joy will we raise, not in glorification of our own skill, but in praise of the wondrous Captain and Pilot who has guided us over life's stormy sea, and enabled us to sail in safety even where we could not see our way. My wish is:

"O that with yonder sacred throng we at his feet may fall,
And join the everlasting song, and crown him
Lord of all."

Amen.

The Christian Emphasis on Personality

Baccalaureate Sermon Delivered at the University of Texas

REV. J. M. DAWSON, D.D.

Text: "And he was sad at that saying, and went away grieved."—Mark 10:22. Read the whole passage to get the setting.

The sorrowful rich young ruler bears no name, but is identified by several descriptive titles. He has been called The Man Whom Jesus Loved, an apt description, for he was so flawless in his morality, so earnest in his inquiring mind, so splendid in his youth that Jesus gave one lingering look at him and loved him, just as we should have done.

Again, he has been called, The Man Who Offered the Great Refusal, for just as Socrates invited Plato to be a comrade, just as Michael Angelo invited the young artist to join him, just as the great B. H. Carroll invited the young novice George Truett, to share his household, just so Jesus invited this young man whom he loved to come with him, to continue with him, work with him and live evermore with him, but the

young man responded with a refusal, a refusal at once so surprising and so disastrous as to be known down the ages as the great refusal.

Still again, he has been called The Man Who Made the Fatal Mistake, and rightly so, for Jesus loved him not alone for what he was in all his clean, cultured manhood, but for what he might be. Jesus saw men with their possibilities as no one ever did.

If in the wavering Simon he saw a rocklike man Peter; if in a handful of nobodies he saw a band of immortal apostles, to each of whom he would give illustrious names, what must he have seen in this unusual, extraordinary young man to whom he felt drawn with such yearning affection? If the young man Saul from the University of Tarsus, private pupil of the great Gamaliel, was to be lifted out of a little corner of a province into the position of a world figure, to be one of the mightiest forces in all the tides of time, what

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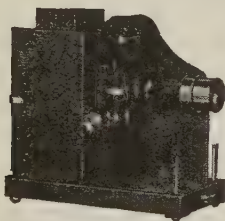
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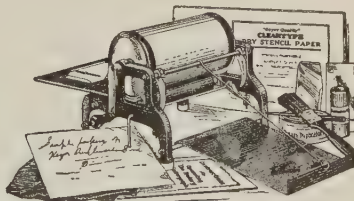
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might this alluring young man have been under the creative touch of Jesus! He went away — what a fatal mistake! He went away to remain nameless and insignificant forever. Dante, wandering with Virgil through the Inferno, thought he saw this rich young ruler searching for his lost opportunity.

Once more, he has been called the Man Who Lacked Only One Thing. He had so much! — great material possessions, high position, an acquisitive mind, a frank, open nature, a reverent disposition, a noble culture, a priceless heredity, a flawless morality — what in fact did he lack? Jesus said he lacked only one thing. And yet one leak is enough to sink a ship, one fault is enough to damn a soul. This young man, lacking only one thing, was lost to opportunity, lost to mankind, lost to God. We see him go away into the shadows, go away sorrowfully into oblivion and desolation. And why did he thus go?

Perhaps he went away grieved at Jesus' failure to point out something more novel. Did he come in the spirit of passionate curiosity, seeking something sensationally new? If so, he was poorly prepared for Jesus' harking back to the old commandments, matters which were commonplace to him, of which he had persistently heard since babyhood, familiar as the letters of the alphabet. The restless human spirit often finds itself in a mood to fling away its heritage, to pour contempt upon it, and believe there is salvation only in the novel. But Jesus' arrested such vain and superficial seeking with his statement to this illusioned young man concerning the vital significance of our spiritual heritage. Jesus was indeed an unprecedented new force in the world's life, but he was not only a progressive; he was also a conservator — he revealed himself in these words: "I came not to destroy, but to fulfill." Like Isaac he digged again the wells which the fathers had dug, and he digged new wells also. He would teach men that salvation is not in recklessly discarding what has been wrought out in the hard-won victories of those that have preceded us; but rather in finding a richer content in what we already have, quite as much as in marvelously pushing out the boundaries of saving knowledge.

Likely this rich young ruler went away grieved because he could not accept Jesus' interpretation of life in terms of giving instead of getting. He had always thought of life as a quest instead of a surrender. He came to get something, and Christ immediately told him to give up all he had. He balked at that; he revolted at a cross. There are two ways of interpreting life. One is to interpret it as a devil-fish, which has a thousand hands with which it is always reaching out to rake in all it can to fill its insatiable maw. The other is to interpret life as a steward, who is entrusted with the goods of another which he must administer to the best of his ability. The latter is the way of Jesus. Tolstoy well said, "The very essence of Jesus' teaching is that you must give more than you get." The way of the devil-fish is the way proposed by crazy Nietzsche, the will to power; the way of the steward is the way of Jesus, the will to service. The first is the way of sorrow

for this human world, the inevitable way of blood and terror and desolation and grief; the second, the way of Jesus, is the way of holiness turning life's deserts into gardens, the way of deliverance to the captives and the way of joy and peace for the sons of men.

Undoubtedly the rich young man went away grieved because he had no discernment of personal values. He was all cluttered up with things, with great material possessions and with vast pomp and ceremonial of high position. Jesus bade him strip himself of all these things and present his bare self for the great enterprise. It was simply utterly baffling to the young man; he could not begin to understand how anyone could be anything or do anything without possession and position. He had no insight to and no appreciation whatsoever of personal values. Thus the lame man would not be healed; so he limped off into the darkness upon his old crutches, perfectly bewildered at Jesus' suggestion that one's personality is sufficient in itself to move the world.

Christianity, the antithesis of Hinduism, may be characterized as a religion of personality. As to what personality itself might be Jesus never stopped to define. He cannot be positively, wholly identified with anyone of the various schools of psychology — he merely asserted the soul as fact. He declared it is worth more than the world and all that is in it, "for what shall it profit man if he gain the whole world and lose his own soul?" He taught that a man, a bare man, stripped of all earth's tawdry trappings, was worth a God's dying to save. All institutions are made for man. The Sabbath, for example, is a good and useful institution, but it is a curse if construed as an end in itself — even the Sabbath was made for man.

It is this fact of personality which gives significance to man. We read that some chemists with a flair for statistics have been analyzing the average man — five feet ten inches high and weighing one hundred and fifty pounds — and have put into picturesque terms what he is made of: enough fat to make seven bars of soap, enough iron to make a nail of medium size, enough sugar to fill a shaker, enough lime to whitewash a chicken coop, enough phosphorous to make twenty-two hundred match tips, enough magnesium for a dose of magnesia, enough potassium to explode a ton of cannon, together with a little sulphur. These chemicals at market rates are worth ninety-eight cents. What an amazing mystery — our saints, prophets and martyrs, our Shelley, Raphaels, Livingstones and Lincolns, all compounded of ninety-eight cents worth of chemical materials!

Let us hasten to inquire with a great spiritual prophet of our time, if man is only a composition of chemical materials, if his truth and beauty and love and goodness are only slowly achieved results of a certain relatedness of these materials — if he and by some one shall be able to invent a fluoroscope by which, aided by mirrors, we may see our own brain cells at work — *why then who would see them at work?*

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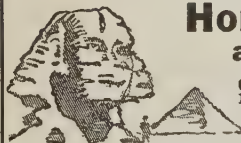
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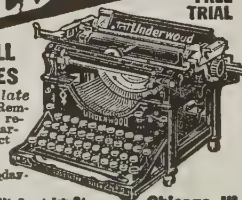
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man's freedom, man's escape from the grip of determinism, his deliverance from the icy grasp of mechanism. It implies responsibility without which the moral order must topple down into chaos and the whole social fabric collapse. It implies democracy, the rights of the individual man. To appreciate the meaning of democracy for which Christ's revelation of the infinite worth of human personality is alone responsible, we need only travel back to ancient Babylonia or Egypt to see the common man lost in the mass of human slave-creatures, ruthlessly ruled by king or military chieftain.

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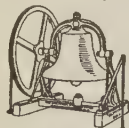
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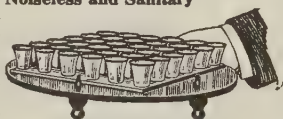
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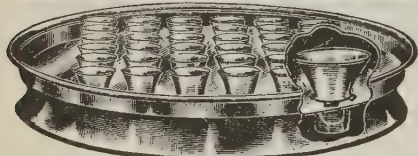
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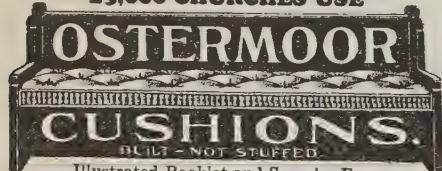


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rejection of a mechanistic universe falls in with the teaching of Jesus, says: "Just as the soul, so to speak, has built up this complicated organism we call the body in order to protect itself, maintain itself and above all act on the world of matter so there is no reason why the soul should not succeed in building up quite a different body which shall increase the range and freedom of its action."

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1 Cor. 12:31	1085
1 Cor. 15:33	1082
Gal. 6:7	1095
2 Tim. 1:5	1084
2 Tim. 1:6	1082
Heb. 6:12	1084
James 3:5	1085
2 Peter 1:5-11	1116

...“every town ought to have a set of Deagan Chimes”

..... May we send you information about the greatest invention in Tower Chimes History?
...no obligation, of course

J. C. Deagan Inc.
ESTAB. 1880

141 Deagan Building
CHICAGO

THE TOWER CHIMES DEDICATED TO THE GLORY OF GOD

AND TO THE SERVICE OF HIS CHILDREN
IN THE HOPE THAT THEIR
SWEET HYMNED MESSAGES
MAY COMFORT THE SICK
AND CHALLENGE THE STRONG
THEY ARE THE GIFTS OF

SAMUEL K. CLEVER

MR. AND MRS. AARON C. BOOK
IN MEMORY OF THEIR PARENTS

DR. AND MRS. S.G.A. BROWN

MRS. ANNA Z. REBER
AND SONS

HAROLD AND CHARLES
IN MEMORY OF

J. H. REBER, PH. D.

MR. AND MRS. CHARLES McCUNE
AND DAUGHTERS

HELEN AND LILLIAN

THE GLEANER SUNDAY SCHOOL CLASS

MR. AND MRS. JOHN BARNER
AND SON
GEORGE

MR. AND MRS. E. A. FUNK
IN MEMORY OF
UPTON FUNK

GRACE REFORMED CHURCH

D. J. WETZEL, PASTOR
122 EAST ORANGE STREET
SHIPPENSBURG, PA.

J. C. Deagan, Inc.
Chicago, Illinois.

My dear sirs:

We certainly appreciate the chimes. They are a blessing to any community. And I am especially boosting them for small communities where they may be heard by all the people. Really every town ought to have a set of your chimes.

I have received a number of most appreciative expressions from sick rooms where folk compelled to remain in bed nevertheless could hear the comforting and strengthening Gospel hymns coming to them from the church, reminding them of the service, of the season of prayer and of their relationship to God.

Incidentally it happened that the chimes were pealing forth the universally known and loved melody, "Jesus Lover of My Soul" as an aged, devoted Christian and a most beloved mother was passing into her Long Home. Softly but clearly the great message of the hymn fell upon the hearts of all in the sick room. Softly all sang as the chimes played. Never have I received such words of appreciation.

I was requested to take part in the funeral service by giving the story of the hymn and reciting the same which I did though the people were in no way affiliated with the church in which I am pastor.

Should the voice of the chimes have ceased after that message never to sing again, I would have considered it a benevolent investment.

Sincerely,

(Signed) D. J. WETZEL.

Grace Reformed Church
122 East Orange Street
Shippensburg, Pa.

